IMPRIMATUR:

HAving perused the following Advices, I conceive them suitable and convenient for the use of the persons concerned respectively; And I do accordingly Recommend them to the use of such young Students in the UNIVERSITY as design the *Study of Divinity*, or the *susception of* HOLY ORDERS; And to all others that shall desire to engage themselves in that HOLY FUNCTION. And that they may be communicated with more advantage, I do hereby *License* them to be *Printed* and *Published*.

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Two Letters OF ADVICE.

I. For the Susception of HOLY ORDERS.

II. For STUDIES THEOLOGICAL, especially such as are *Rational.*

At the end of the former, is inserted, *a Catalogue* of the *Christian Writers*, and *genuine Works* that are extant of the *first three Centuries.*

Τὸν ἀκριβῆ αὐτὸν καθαιρήσεις τῷ ΙΕΡΕΙ τῶν ψυχῶν τῶν ἀνθρώπων· ἵνα μὴ ποτε ἰδόντες αὐτὸν καταλίπωσι τὸ πνεῦμα τὸ ἅγιον. S. *Chrysost.* de Sacerdot. L. VI.

DUBLIN,

Printed by *Benjamin Tooke*, Printer to the Kings Most Excellent Majesty; and are to be sold by *Joseph Wilde* M D C LXXII.

To the Moſt Reverend Father in God,

JAMES,

by *Divine Providence* Lord Archbiſhop of

ARMAGH,

Primate and Metropolitane of all

IRELAND,

and Vice-Chancellor of the

UNIVERSITY

OF

DUBLIN.

My LORD,

YOU are ſo many wayes Entitled to the *Patronage* of the enſuing *Advices*, as I do not know how I

could be juſt in omitting this occaſion of a publick acknowledgment of it. For whether the *Subject* be conſidered, as relating either to *Conſcience* or *Learning*, you have a right of judging all concernments of either kind: the former as *Metropolitane*, and conſequently as the *ſupreme Guide of Conſcience* under God in the Church of *Ireland*; the later as *Vice-Chancellor* of our *Univerſity*, in which regard you are moſt juſtly intereſſed in the *fruits* and *ſeeds* of your own cultivation: or the *perſons concerned*, they are all of them ſuch as depend on your *direction*, and therefore the rules for whoſe behaviour ought

moſt

moſt properly to be communicated to them by your *recommendation*: or my ſelf, as you have upon all occaſions given evidences of your favour to me, ſo more ſignally in this affair, by firſt *adviſing* this publication, and after honouring it with your own *Licenſe* and *approbation*. However *preſumptuous* the attempt might ſeem, in other regards, yet to a Judge ſo *candid* and *favourable*, as I have alwayes found your *Grace* to be, the *innocence* and *ſincerity* of my deſign for reſtoring *Chriſtianity* to her primitive ſplendor, may ſuffice to *excuſe*, if not *expiate*, appendent imprudences. For your *Grace* already

dy underſtands too well to be informed by me, how vain it is to attempt a *Reformation* of the *Laity* whileſt the *Clergie* is not held in that *Reputation* by them which might provoke them to an imitation of their example; and how little hopes there are of retriving that *Reputation* without a *Reformation* of their *lives* and a *reſtitution* of their *diſcipline*, which would prove the moſt expedient means to let ſuch perſons who either *cannot*, or *will not*, diſtinguiſh betwixt the *Sacredneſs* of their *Office* and their *perſonal demerits*, underſtand the unexpreſſible uſefulneſs of their Calling being piouſly and conſci-

ſcientiouſly diſcharged in order to the moſt momentous and moſt noble ends of mankind. And that a *preconſideration* muſt needs prove more ſucceſsful in promoting this induſtry in practice, which would, by way of obvious conſequence, reſtore their honour, than any *poſtnate* advices as being likely to *prevent* the *engagement* or *admiſſion* of ſuch perſons who would not afterwards be capable of ſuch impreſſions; and that it is more *ſecure* for the perſons concerned to let them underſtand the *perſonal* and *habitual qualifications* neceſſary for rendring their duty performable by them than *afterwards*

to

to admoniſh them concerning *particulars*, when it is too late to retire, how unſuitable ſoever the practice prove to their *perſonal qualifications*, will not, I think, be doubted by any intelligent conſiderative perſon. This is my deſign in the *former* of the ſubſequent Letters, the uſefulneſs and convenience whereof is further cleared in the Letter it ſelf, and has not, that I know of, been attempted by any other. If it had, I ſhould very willingly have ſpared my own pains. My manner of performance alſo has been at once to ſhew the A[illegible]ces *rational* and to have been *deſigned by our Church*, that

ſo

ſo it might be fitted for all ſorts of concerned Readers, both ſuch as are *able* to judge it themſelves, and ſuch as are *not*. I have therefore ordered the whole in ſuch a *ſeries* of diſcourſe as that the *ſequel* muſt needs be admitted by him who has granted the *principles* lay'd down at the beginning; and the *firſt principle* is that which the *Church* her ſelf firſt enquires into, even a *Providential Call from God*, or a *motion of the Spirit*, as far as that may be credited without danger of *Enthuſiaſme*; and accordingly the inferences have generally been exemplified in ſuch inſtances as have been approved by our *Church*

Church ſince her *reformation*, that ſo I might, as well as I was able, prevent objections againſt my deſign from the *inconſiderableneſs of my perſon*, an artifice too uſually, as it is weakly and unreaſonably, made uſe of for the defeating the moſt commendable projects. The objection in it ſelf is in truth ſo very little momentous as that I ſhould not think it worthy to be taken notice of, if I were not more ſolicitous for my *cauſe* than my *perſon*. But ſeeing it is ſo *obvious* in the way of perſons that may be concerned to croſs my deſign, and withall ſo *taking with the vulgar*, I doubt it will concern me

me even *in prudence* to crave your *Gràces patience* for a *brief Apology*. Omitting therefore my own *juſtification*, which I confeſs a task too great for my weak abilities (though if I did undertake it on a publick account, I might for an excuſe of ſuch immodeſty, urge the example of the *great Apoſtle*, who, out of *tenderneſs* for his *cauſe*, was (as himſelf confeſſes) neceſſitated to ſuch a *folly*) yet I conceive it undenyable that the *merit* of the *cauſe* is abundantly ſufficient to compenſate the *demerit* of my *perſon*, and for my part, ſo that the cauſe may not be prejudiced, I ſhall very heartily ſubmit the choice

choice of *Inſtruments* to the pleaſure of God himſelf. Beſides further that it is extreamly unreaſonable to urge *perſonal demerits* againſt a *cauſe*. Indeed if the cauſe had been recommended on *perſonal regards*, the diſparagement of the *perſon* might have *invalidated* ſuch a *recommendation*. But conſidering that nothing here is pretended, but the *ſolidity of the reaſons* ſubmitted to an impartial examination; none can ſay that they are the weaker for being propounded by an unworthy perſon. Neither indeed is the ſuppoſal true, that even in point of *Authority* any thing here is recommended onely by my *pri-*

vate

vate perſon; for having ſhewn it in every particular *approved* and *deſigned* by the *Church*, it muſt needs be ſupported by her *Authority*, which may well be preſumed ſufficient for the deſign intended, the *general reformation of her Clergie*. But I muſt thankfully acknowledge that your *Grace* has in a great meaſure freed me from theſe perſonal *odium's* by undertaking the *Patronage* of theſe otherwiſe deſpiſable attempts. For none can now pretend themſelves unconcerned in the *Advice* of a *Laick* or a *private perſon* when the *ſupreme Metropolitane* has not onely thought it *convenient*, but *recommended*

mended it. This is the reaſon thatneceſſitated me to take *Sanctuary* in your *Graces Patronage*, wherein I dare more confidently promiſe my ſelf a *kind reception* becauſe you have encouraged it. Yet am *I* not herewith ſatisfied; but as *neceſſitous perſons* are uſually emboldened to *new requeſts* by *paſt conceſſions*; ſo, in order to the deſired ſucceſs of theſe Papers, I further beg a favour, greater and more efficacious than the greateſt munificence of the moſt potent *Temporal Princes*, though leſs *impoveriſhing*, and that is your *Fatherly bleſſing* and *Prayers* for theſe and the other *Studies* and *endeavours* of

Your Graces moſt obliged and obſequious ſervant

H. D.

A PRÆFACE To the READER,

Containing ſome neceſſary *Advertiſements* preparatory to the enſuing *Diſcourſes.*

HOW much the reputation of *Religion* is concerned in the honour of its *relatives*, eſpecially the *perſons teaching* and *profeſſing* it, as it has been the *ſenſe* of all *prudent Nations*, ſo it is too *evident* from the *experience* of *ours*. For if we ſeriouſly reflect on that *Irreligion*

and *Atheiſm* which has lately ſo overrun th at part of the *Gentry* who have had that *freedome of education* as to diſcern beyond the *groſſer ſuperſtitions* of the *credulous vulgar*, and yet wanted that *depth* and *ſolidity* of *judgment*, or that *induſtry* and *diligence*, which had been requiſite for a *poſitive ſatisfaction*, concerning the *true meaſures* of things; I think there cannot be a more probable *Original* aſſigned for it, than this of the **contempt of the Clergie.** For when upon pretence of a maintenance of their *Chriſtian liberty*, ſome perſons of a better *meaning* than *Information*, were ſeduced by their more ſubtilly-deſigning *Leaders* to reſiſt ſome *indifferent Conſtitutions* of their *Superiors*; they found themſelves obliged in purſuance of their principles to call in *Queſtion* their whole *Authority*. For conſidering that they were not any particular *abuſes* of a *juſt Authority*, not any bare *inexpedience* in the *Ceremonies* already eſtabliſhed (for which *Governours*, not *Subjects*, had been reſponſible, and for which a redreſs ought to have been deſired by *Subjects* in a *modeſt* and *peaceable way*, which, if denyed, could not have juſtified a ſeparation, ſeeing that nothing under *ſin* can excuſe that, and a condeſcenſion to Superiors in confeſſed inexpediencies cannot be proved a *ſin*) but the very *Authority* by which they had been eſta-

eſtabliſhed; and finding further that this Authority was of that kind that was indeed intrinſecally involved in all *exerciſe* of *Government*, ſo that it was impoſſible to plead any exception of *duty* upon ſuppoſal that their Superiors had tranſgreſſed the bounds of their *juſt power*; they perceived themſelves reduced to this *extremity* to juſtifie their own *diſobedience* by a *renunciation* of their *Authority*. For indeed all *Government* muſt needs prove uſeleſs that is denyed a *power* of *impoſing temporary obligations*, and that power muſt needs be denyed where all things *neceſſary* are ſuppoſed *antecedently determined*, and what is not ſo is thought uncapable of any *juſt determination*. Having therefore thus deveſted the *Clergie* of all power properly ſo called, yet that they might ſeem to attribute ſomething to the eminency of their place in the Church, they were willing to allow a power of *perſwading* ſuch as were willing to obey, onely with this difference (that I can perceive) from the meereſt *Laick*, that *Laicks* might *perſwade* others to piety, but *Clergiemen* muſt; that it was *charity* in them, but *duty* in theſe; that it was onely the *general Calling* of thoſe, but the *particular* of theſe; that the *Laity* might diſcharge it *privately*, but the *publick performance* of it was onely permitted to the *Clergie*. This ſeems to have

been the uttermoſt deſign of their moſt ancient *Patriarchs*, none of them, that I know of, ever enduring to hear of any *Laical* encroachments on the *Calling* it ſelf. But whileſt they were ſo Studious in *oppoſing* their *eſtabliſhed Superiours*, and ſo careleſs of *better proviſions* for that unſettlement themſelves had introduced into the Church, or the ill conſequences of their own attempts; they unawares undermined their own foundations, and expoſed themſelves to the ſame encroachments from the *Laity* which themſelves had attempted on their *ſettled Governours*. For leaſt any *veneration* of their *Calling* might render their *perſwaſions* themſelves ſo *awful* as not to admit of any *eaſie contradiction*, which might ſtill preſerve ſome *diſcipline* and *dependence* of the *Laity* upon them; themſelves had furniſhed the *uſurping Laity* with ſuch pretences as that, that *reverence* it ſelf muſt needs prove very inconſiderable. For firſt, they had oppoſed profeſſedly all difference betwixt the *Clergie* and *Laity*, and indeed all *relative Holyneſs*, as *Popiſh* and *Antichriſtian*, and tending to the uſurpation of a *Lordſhip over Gods Heritage*; ſo that now there was nothing left to the *Clergie* that might as much as challenge a reſpect of the *Laity* but their perſonal skill in the *objects* of their *profeſſion*, which both left the *unskilful*

Clergie

Clergie deſtitute of any *pretence* of challenging reverence; and was no *curb* to the *more skilful Laity*; and indeed in the event made them *perfectly equal*, ſeeing that the *skilful Laity* might as well challenge reſpect from the *unskilful Clergie*, as the *skilful Clergie* from the *unskilful Laity*, their *order* being indeed no ingredient in the ground of ſuch a challenge. Beſides ſecondly, their making the *Scriptures* an *adequate Rule* for all *prudential eſtabliſhments*, and obliging the *Laity* to a *particular enquiry* into the *merit* of *Eccleſiaſtical Conſtitutions*, even in *probable*, as well as *certain*, *ſenſes* of the *Scripture*, not as much as adviſing a *modeſt acquieſcency* in the *judgment of the Clergie* even in things they do *not underſtand*, nor indeed letting them underſtand their *incompetency* in any caſe where they might hope for the *aſſiſtance* of a more able guide (for indeed that pretence of underſtanding the *Scripture* by its *internal light*, or by the *Spirit* whereby it was written, or by *prayer* without urging the uſe of *ordinary means*, the *methods* of expounding the Scriptures ſo celebrated among them, ſeem extremely to favour *Enthuſiaſm*, and to *ſuperſede* the *neceſſity* of an *exterior guide*) theſe pretences, I ſay, ſeem to deprive the *Clergie* of the *Authority* even of *proponents*, which is the leaſt that can be imagined, and therefore of all reſpect on this regard,

and therefore must needs degrade them to an *equality* with the *Laity*, in all which way of proceeding every later Sect argued *rationally* and *consequently* from the *Principles* of the *first Innovators*. The *Laity* therefore having such specious consequent pretences for their *independence* on the *Clergie*, and yet the *Clergie* still insisting on their *Original claim*, it was obvious to conceive with what *jealousie* and *partiality* their proceedings herein must be censured by the *Laity* now conceiving themselves as *Adversaries* concerned to maintain their *liberty* against the *conceived usurpations of the Clergie*. And finding the *Clergie* to be *interessed* in the *Controversies*, both as to the *honour* and *obedience* challenged by them, and as to that *affluence of temporal fruitions* which had been conferred on them by *devout persons* as suitable expressions of that *honour*; they did not make that use thereof, which in *reason* they ought, to enquire first, whether that *private interest* it self of the *Clergie*, were not coincident with the *publick* of the *Church*; or secondly, whether it were not coincident with the *truth*, whereof if neither could appear upon a sober scrutiny; but that the arguments for the contrary were found either *evident* or *more probable*, then indeed, and not till then, it might be presumed that *interest* might have an influence in their *determination*

tion. But, as the *vulgar* is very *willing* to *cenſure*, and yet very *loth* to undergo the *trouble* of a *laborious enquiry*, ſo they have made the *Clergies intereſt* a *prejudice* againſt their *cauſe*; ſo that now their *arguments* are either not *heard* (they not being preſumed *competent* Advocates for their *own cauſe*, and others not being concerned *for them*, as not being concerned *with them*) or if they be heard, yet with no *indifferency*, the *intereſt* of the *Clergie* being thought inconſiſtent with that of the *Laity*: a way of proceeding not onely very *unjuſt* but very *unreaſonable*, it being every way as *weak* to conclude a cauſe *falſe* as *true* on no other pretence but that of *private intereſt*. However this argument, ſuch as it is, being by *prophane perſons* taken for granted from the conceſſions of the *Religious Laity*, and they withall further diſcovering the *unreaſonableneſs* of thoſe perſons who, upon pretence of *honouring Religion* had brought a *contempt* upon its *principal profeſſors* and *defenders*; it was eaſie for them to conclude Religion it ſelf *diſhonourable* and *ſuſpicious* from this repute of its chiefeſt Champions; for if what makes for the *intereſt* of the *Clergie* muſt immediately be *condemned* or *ſuſpected* without any further enquiry, which is the *unreaſonable practice* of the *vulgar*, then the *prophane perſon* finding *Religion in general* conducive

to this purpose, and being brought into *suspicious thoughts* of the Clergie by the pretended discoveries of the *greatest pretenders* to *Religion*; it is obvious to conceive what consequences he will be likely to deduce thence to the prejudice of *Religion in general*. Especially considering that this *dishonour of the Clergie* was like to invalidate the use of all *coercive means* for inducing the *Laity* to a *practice* of their *duty*, and so to leave them intirely to the influence of their own good natures, which though at *first* they might be *heated* into a *zeal* by way of *Antiperistasis* from the *opposition* of their *Adversaries*; yet upon their *disappearing*, that *zeal* which had onely been inflamed by *emulation*, must, like *Rome* upon the demolition of *Carthage*, decay, and so their former *licentiousness* will return with a *violence* proportionable to their former *restraint*. And when men are come to this *extreme* they will then be as much concerned that those *threats* of the *Clergie* which *awaken* their *Consciences*, and make them *nauseate* and *disrelish* the *pleasures* of their *Sins*, should be *false*, at least should be *believed so by themselves* (which *belief* though *false*, may serve to *stupifie* their *present sense*) as they pretend the *Clergie interessed* in their *truth*, and therefore may be presumed as *partial*. And when men are *willing* and *interessed* to

dis-

disbelieve Religion, how very *weak reasons* are ſufficient to induce them to it, themſelves acknowledge when the caſe is not immediately applyed to *themſelves*; there being no *diſparity* to exempt *diſbelief* from being as obnoxious to *intereſt* as that *credulity* ſo much decryed by them. Indeed any one that would conſider the *perſons* (that they are ſuch *uſually* as are not *ſeriouſly addicted* and though *pretending* to be *wits*, yet not *deeply conſiderative*) or *the weakneſs of the reaſons*, either tending to *direct Scepticiſm*, or *undermining their own foundations*, or *arguing an unwillingneſs of conviction*, would ſuſpect this to have been the *gradation* of their *diſbelief*. As it has therefore thus appeared both from *reaſon* and *experience* that this *contempt of the Clergie* does naturally tend to *Atheiſm* and *Irreligion*; ſo on the contrary the beſt prevention of theſe horrid conſequences will be their reſtitution to their due *reſpect* and *honour*; which will beſt be performed by a *præmonition* of perſons *deſigning this Calling*, that they may neither *engage* in what they are not able to *effect*, nor *endeavour a reformation* of inconveniences when it is *too late*. This is the deſign of theſe Papers, which I hope all they who ground their hopes of *preſent* or *future proſperity* on their love of our *Jeruſalem*, will conceive themſelves obliged to further by their

prayers

prayers or *powers* as God ſhall enable them.

But beſides this firſt uſe which is very ſuitable to the *neceſſities* of this *preſent age*, there is alſo another of no ſmall moment, *the ſatisfaction of our well meaning ſeparating brethren.* For whatever other *weak reaſons* are pretended (as indeed I think they would ſeem *very weak* to any *prudent judicious indifferent perſons* that were convinced of the heinouſneſs of that *Sin* of *Schiſm* which they are produced to *excuſe*) yet I think they are the *lives* and *unſeriouſneſs* of ſome of our *conformable Clergie*, that are indeed their *decretory arguments*; for this indeed ſeems to be the great reaſon that makes them *fancy* our miniſtery *leſs edifying* than their *own*, becauſe they come poſſeſſed with *irreverence* to their *perſons* (for I do not perceive that themſelves pretend the ſame *difference* in hearing ſuch of ours for whom they have entertained a greater reſpect) and that *negligence of life* and *unſerious way of Preaching* ſeem to be the true grounds of that *irreverence*. Now my way of *defence* is not the leaſt to juſtifie their *vices* or *imprudences*, or to defend their *perſons* againſt *publick juſtice* (as they ſeem to miſunderſtand us, when they charge us with the Patronage of Prophaneneſs upon account of theſe perſons) but to let them underſtand how little our *Church* is indeed concerned in their *defence*.

For

For if the *Character* of a *Clergieman* here described answer the true design of the Church (as I have shewn that it does by *Injunctions* and *Canons* produced from her since her *Reformation*) then it will appear that such persons are so far *unconformable* as they are disliked (for it is plain the person *here described* can neither prove *impious* in his *life*, nor *imprudent* or *trifling* in his *Preaching*) and sure themselves will not think it equitable that our *Church* should be charged with the errors of *non-conformists*. The onely thing therefore that may seem *blameworthy* here is that the *Canons* of the *Church* are not executed on such persons with *due severity*. But neither will this *excuse* their *separation*; for first, they are not concerned to see this *justice* done so as to be obliged upon *neglect* of it to withdraw from our *Communion*. For neither do they suffer in a *personal regard*, the ordinances administred by the *irregular* or *imprudent* Clergie, whilest *permitted*, not depending on their *personal sanctity* or *prudence*, and therefore being as efficacious to the *well-disposed recipients* as otherwise; nor are they entrusted with a *publick charge*, so as to be responsible for *publick miscarriages* when *irremediable by them*; and therefore secondly, all the blame of such connivances is to be layd, not on the *Government*, whose *standing established*

bliſhed Rules oblige them to a *ſeverer care*, but on the *Governours*, who may alſo be charged with *non-conformity* when they do not act according to the *Rules preſcribed by them*; and therefore it will be very unjuſt for theſe perſonal neglects to ſeparate from their *Government* and *Communion*; eſpecially conſidering Thirdly, that *ſeparation* on theſe regards is ſo far from *preventing* the *inconvenience* or *remedying* it, as that indeed it does but *transfer* the *blame* from the *Governours* to ſuch *Separatiſts* (though they think to avoid it) by affording an *Apology*, by them *unanſwerable*, to *Governours* for ſuch *perſonal neglects*: "That the *de-*
"*linquents* cannot be *perſwaded* to reform
"themſelves, and that a *power* of *perſwa-*
"*ding* onely is allowed them by theſe *ſe-*
"*parating brethren*; that even as to that
"*coercive power* challenged by themſelves,
"yet it is not *prudent* to exerciſe it with-
"out any *probable hopes* of *ſucceſs*, that be-
"ing the way to expoſe it to contempt,
"which in a power which has nothing to
"render it *exercise* but the *Sacredneſs* of
"its *eſteem* in the *opinion* of the *delinquent*,
may endanger the *whole Authority*, as the *loſs of that* will occaſion a *general impunity*, a much *greater evil* than any *ſingle inconvenience*. And ſeeing the *multitudes* of *Sects* and *Communions* ready to receive a *puniſhed delinquent*, and the *diſparaging opinions*

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introduced by them concerning *Authority*, may thus, upon their principles, excuse *Governours* from the *execution* of the *Canons*, where the *blame* will afterwards ly themselves may understand without any suggestion of mine. I shall beseech them to bestow some *serious* and *unprejudiced* thoughts upon it.

Now though the *following Advices* be calculated principally for the use of the *Clergie*, who are *more entrusted*, and therefore *more obliged* to caution on the account of the *multitude* who depend upon their *conduct* as well as *themselves*; yet are there several things *proportionably* useful for the *Laity*. For there is as much *truth* in that pretence of our *brethren* for equalling the *Laity* to the *Clergie* as there was in that of the *Rebellious Congregation* of *Corah*, that all the *people of God* is *holy*, that *Christians*, as well as the *Israelites*, are called the (*a*) *Lords Heritage*, that *Christ* has made us all (*b*) *Priests to God and his Father*, that we are *built up a holy* (*c*) *Priesthood to offer up Spiritual Sacrifices acceptable to God by Jesus Christ*. And accordingly *common Christians* are obliged to the same Offices to the *Heathen common World* as the *Clergie* are to the *Laity*: Thus they are to shew them a *good example*, to be *lights in the World*, to *reprove* and *exhort delinquents*, and to *offer up rational Sacrifices for the whole World*.

(*a*) 1 S. Pet. V. 3. (*b*) Rev. 1 6. V. 10. xx. 6. (*c*) 1 S. Pet. ii. 9.

And

And if they were to be received *adult* to the *profession of Christianity*, there would be the same care for purity of intention in *Laicks* as there is now in *Clergiemen*: Thus in the *primitive times* none were received to this *profession*, but they who had first given some *evidences* of their *sincerity*, either by enduring some rigorous *initiatory penances*, as was usually practiced in *admissions* to *Pagan mysteries*. Thus *three moneths Fast* was prescribed in the time of the (*d*) Author of the *Pseudo-Clementine Recognitions*, and the *Quadragesimal Fast* was appointed before the most ancient *Anniversary for Baptism*, *Easter*; and *Arnobius* was not trusted till he had written in defence of the *Christian Religion*, and St. *Cyril* of *Hierusalem* in his (*e*) *Homilies* to the *competentes* is very earnest in urging the necessity of a *sincere* and *cordial intention*; and from this *great caution* of admitting *Heathens* to an *intuition* of their *mysteries*, it was that after all *indications* of their *sincerity* even *adults* were not admitted without the *Testimony* of *Susceptors* or *Godfathers*, persons of *approved gravity* and *sincerity*. And the same *obligations* are in reason incumbent now on those who are *adult*, though *Baptized* in their *Nonage*. If I were not unwilling to be tedious, it had been easie to have shewn in all the other qualifications how even *private Christians* are in their pro-

(*d*) Recogn. L. III. & VI.

(*e*) Præf. & Catech III.

proportion obliged, though not in ſo eminent a degree, and rather excuſed from that by its impoſſibility to their circumſtances, than its unneceſſarineſs. But that which I ſhall at preſent eſpecially recommend to the peruſal of the *Laity*, is *Letter* I. *Numb.* XXVI. where they may find ſuch *preſcriptions* as may prevent many *diſconſolations* in the **practice of Piety** to which the neglect of them does expoſe many *ſeriouſly devout perſons*.

It has alſo by ſome worthy Friends been thought requiſite for rendring the preſent attempt more uſeful for our *Britannick Churches*, to recommend to the perſons, concerned in theſe *Advices*, the Study of their *Publick Records*, the *Homilies* and *Articles* and *Books of Ordination* and *Common Prayer*, and *Canons* and *Conſtitutions* ſince the *Reformation*, though this indeed is eaſily reducible to that head of **ſkill in all thoſe Controverſies that divide Communion**; for this ſeems to have been the adæquate deſign of the *Church* herein to ſhew what ſhe thought neceſſary to be *believed*, or, at leaſt, *not factiouſly contradicted* by ſuch as were to be admitted to her *Communion*. And for the better underſtanding her *true ſenſe* in this affair, and its *vindication* from the *miſunderſtandings* of her *Adverſaries*, it were very requiſite to read the *whole Hiſtory* of the

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Reformation, and to obſerve the *ſentiments* and *temper* of the *principal perſons* engaged therein; and by what kind of *mediums* her proceedings have been *juſtified* in the ſeveral *Ages*, and againſt the ſeveral *Adverſaries*, reſpectively. By this means you will beſt underſtand the *difference* betwixt her *impoſitions*; which of them were intended as conditions of *Catholick Communion*, that is, as *fundamentals*; and which onely of her *particular*, that is as *prudent* and *probable*, and not obliging to an *internal aſſent* but onely an *exterior* peaceable *acquieſcency* (for certainly the *Church* intended ſome of *both kinds*) and the late way of requiring an *external aſſent* onely to the *Articles indefinitely*, without preſcribing any *prudential limitations*, how far that is to be extended, and admitting a *liberty* of *ſtraining the Articles* in favour of our own opinions, without any conſideration of the *Controverſies* therein deſigned by the *Church*, may be expounded ſo *licentiouſly* as to open a gap for the moſt *peſtilent hæreſies*.

In the Second *Letter*, I confeſs many things in the *improvement* of the propoſals there laid down, and in the *Catalogues* of *Books*, might have been more accurately enlarged, but that I conceived theſe ſufficient to *initiate a Novice*, which I have there ſignified to have been my *uttermoſt* de-

deſign, and I doubt whether it would be *prudent* to diſcourage beginners with the *Proſpect* of *too greater a task*. In my cenſure of **School-Divinity**, there is one *fundamental defect* omitted, which I look on as ſo very *conſiderable*, and of ſo extremely *fallacious conſequence* to them that rely on it, and yet never obſerved, that I know of, that I thought it worthy a particular mention here. That is, *that the greateſt and moſt Sacred myſteries of the* **Trinity** *and* **Incarnation** *are explained as to their* **Theological conſequences** *from the principles of the* **Peripatetick Philoſophy** *as borrowed by them from the modern Tranſlations and Commentaries of the* **Arabians**. It is plain that all the uſe of *Philoſophy* in affairs of this nature cannot be to *diſcover* any truth *anew*, but onely to *explain* the ſenſe of the *Authors* delivering it, and that that *Philoſophy* alone can be uſeful to this purpoſe, whoſe *Language* was obſerved by them; and that not *Ariſtotle* but *Plato* was then generally followed not onely by the *generality* of the *Philoſophers* of that age, but in accommodation to them his *Language* obſerved by the *Scriptures* themſelves; eſpecially St. *John* I. and by the *generality* of the *Fathers*, thoſe of greateſt repute in both the *Occidental* and *Oriental Churches*, the *pretended Areopagite* and St. *Auguſtine* himſelf, to whom the *Schools* are

moſt beholden, St. *Baſil*, both St. *Gregorie*s *Nazianzen* and *Nyſſen*, St. *Chryſoſtome* &c. So that this way of proceeding is lyable to two very *fundamental miſtakes* (which ſhould be ſtudiouſly avoided in affairs of ſo *great concernment*) Firſt of *explaining* Platonick *language by* Peripatetick *Philoſophy*; Secondly of *explaining the ancient* Peripatetick *Philoſophy by the preſent expoſitions of the modern Arabians*. Theſe with the other *defects* there mentioned would methinks invite ſome generous *Advancers of Learning* to review the whole *foundations* of our *Modern School-Divinity* which would be an attempt becoming the *ingenuity* and *inquiſitiveneſs* of the *age* we live in. And ſeeing I have taken this occaſion of mentioning ſuch a deſign; it may be it may not prove altogether *unacceptable*, perhaps ſomething *neceſſary* to *clear* my *meaning*, to propoſe ſuch a way of managing it, as I conceive moſt convenient, which I moſt willingly refer to the *cenſures* of perſons more *skilful* and *experienced*. That I think would be Firſt to diſtinguiſh accurately betwixt ſuch Queſtions as are to be decided by *reaſon*, and ſuch whoſe *principles* are either *wholly* or *principally* derived from *Revelation*. In the *former* the *Schoolmen* may be more ſecurely truſted, their excellency lying in the *cloſeneſs* of their *diſcourſe*. But here it ſelf, it were well that their *principles* were re-

reformed; especially in such an age as this is, care should be taken that nothing be taken up *precariously* upon the *Authority* of any however *celebrated* Philosopher (a practice too frequent among them) but what might sufficiently recommend it self by its own *nature* and *intrinsick reasonableness*. And then for those which are derived from *Revelation* it is plain that their whole decision must be derived from *Testimonies* either of *Scripture* or *Ecclesiastica l Authors*, the producing whereof seems to be the principal design of the *Master of the Sentences*; though some things are added in the *Sums* concerning *Prophesie* and the *Ceremonial Law*. Concerning these therefore it seems to me expedient that some excellent persons skilled not onely in *Ecclesiastical* but *Rabbinical* and *Philosophical learning*, and indeed generally in *Oriental* Philology, would undertake a *Historical account* of them; wherein he should First shew *Historically* how the *whole* Article was *believed* and *taught* in the several Ages of the *Church*, what *forms of speaking* were used by the *Fathers* concerning it, how it was *expressed*, and how much concerning it *believed* in its *first simplicity*, how afterwards *additional explanations* were *introduced* and by what *degrees*: what was the *first occasion* of the several *Controversies*, who were their principal *Hæresiarchs*, how they were *dis-*

posed in their *manners* and how *addicted* in the *Studies*, wherein their *Hæresies* did truly consist, whether in the *perniciousness* of their *Doctrines*, or their *factious manner* of *propagating* them to the prejudice of the *Churches peace*. If in the *perniciousness* of their *Opinions*; then it were well it were shewn First what those *opinions* were as near as could be from the *Hæreticks* own words; and Secondly upon what occasion first *entertained*; and Thirdly by what *degrees promulged*; and Fourthly by what *arguments defended*, and among them which were *principal*, and which onely *secondary* and *accessary*; and Fifthly by what *success received*, by whom *seconded*, and by whom *opposed*; Sixthly by what *degrees condemned*: First by what *Fathers*, Secondly by what *provincial*, and Thirdly by what *general Councils*; and how all their proceedings were retented by the *Catholick Church diffusive*; and in all these *degrees* of *censure* to shew distinctly First how far both parties were *agreed*, and wherein they *differed*; and Secondly as to their *differences*, to shew what was *condemned* as *pernicious* (and among them what was counted *more* and what *less pernicious*) and what onely as *improbable*, for it seems plain that many *errors* of *Hæreticks* were not counted *Hæresies*; and Thirdly the *degrees* of *unanimity* in the *Church* in her *censures*: what cen-

censures were *generally received* and *confirmed* by the *Catholick Church diffusive*; what onely by her *representative*, in *general Councils*; what onely by *particular Churches* in *Provincial*; what onely by *particular persons*, how *numerous* or *eminent* soever; and fourthly the *arguments* alledged in defence of the *Ecclesiastical censures*, especially such of them on which the *Churches resolution* was *principally grounded*, and of which her *Champions* were *most confident*; and indeed if these were *judiciously* chosen, I think it would not be amiss if the *weaker* were quite *omitted*, both because they are perfectly *unnecessary* as depending entirely on the *conclusiveness* of the others, and involved in the same *success*; and because with some *Cavillers* who are glad of any occassions of *carping* they might prejudice the *principal cause*, there being no more *politick* way for betraying the *Truth* in so *inquisitive* an *Age* as this than to offer to defend it by *unconclusive arguments*. And the same way of proceeding may be proportionably applyed to *Theological questions* of meaner concernment. When thus the *matter of Fact* had been thus plainly *represented*, it would then be *seasonable* to proceed to a *positive judgment* according to these *Historical evidences*. And in order hereunto it would be further expedient to consider the *first Originals* of every *nation*, what

foundation every *Article* had in the *actual belief* of the persons to whom it was revealed, *antecedently* to the *Revelation*, and therefore how the *Revelations* were likely to be understood by them; which being discovered, then to examine in the Second place what might be deduced concerning the whole *Article* from such *Originals*, whether *Pagan Philosophy*, or *opinions* or *practices* prevailing among the *Rabbinical Jewes*, or the *Hellenists*, for whose use the *Scriptures* were principally designed. When this is done, then it would be convenient, Thirdly to compare the Article so explained with the *Scriptures* as understood by the *Primitive Fathers*, to see how far it was *approved*, and where *corrected* and *amended* by *Revelation*. And this may be *proportionably* applyed, not onely to the *primitive doctrines* of the *Church*, but also, to her *later explications* and *modes* of *expressions* opposed to the several *Hæreticks* opposing it. Concerning which the method of *accurate enquiry* would require that First it were examined whether onely the *doctrine* were pretended derived from their ancestors, or also their own *explications* and *phrases* of expressing it. If onely the *doctrine*, then to examine whether indeed the expressions of the *Ancients* concerning it were *æquivalent* with their own. If also the *individual expressions*, then to examine

mine the *ſenſe* of the *Ancients* concerning ſuch *expreſſions* and the *Authors* that uſed them by the *Rules* already propounded concerning the *decrees* of the *Church* againſt *Hæreticks*; and whether they uſed them in the ſame ſenſe as afterwards. When *materials* were thus *prepared*, and the *Truth* thus *diſcovered*, which muſt needs ſuppoſe a *conſiderable voluminouſneſs*, and probably ſome *difference* of *opinion* in the *diverſity* of *Authors* requiſite to be employed on ſo great a *Task*; then it would be further ſeaſonable that ſome *judicious* and *prudent perſons* ſhould reduce the whole to a *Compendium*, (which might ſerve as a Text for *Scholaſtical diſputes*, inſtead of *Lombard*) with references to the *larger Treatiſes* that they might be more readily conſulted on occaſion. And the beſt way of contriving this would, I think, be to diſtinguiſh this *Compendium* into *two parts*: the former of *Natural*, and the later of *revealed Theology*, where every thing might be reduced to its *proper principles*. Many other *expediencies* hereof might have been mentioned, at preſent I ſhall onely mention one which I conceive *more conſiderable*. That is, that hereby perſons might not be invited to meddle beyond their *abilities*; for the *Principles* of theſe two parts have ſo little *mutual dependence* on each other, and the *natural endowments* requiſite in the

persons that should undertake them are so very *different*, and so rarely *conjoyned* in *one person* (a *rational judgment* without *much reading* being sufficient for that *Divinity* which is *purely natural*; and *much reading* and a *tenacious memory* and a *Philological Critical judgment* being requisite for that which is *revealed*) that it is no way convenient that every one who might attempt the *rational part*, though with very excellent *success*, should immediately, without consideration of his own *abilities*, presume himself fit to venture on the other that concerns *Revelations*. And indeed any sober considerative person may easily observe how untoward the *Rationalists* of this *Age* who decry *Book-learning* prove when they are engaged on a Subject that requires *reading*, what improper notions they impose on terms they do not understand, how strangely they misrepresent their Adversaries meaning, disputing many times against *Chimera's* of their own brains, how difficultly they yield to that which would not once be scrupled by *skilful persons*, how in answering they propose such possible cases as are perfectly destitute of all actual probability. And a proportionable *slightness* is ordinarily observable in the *rational discourses* of great *Philologers* though I confess some very excellent persons have been accurate in both; but such in-

inſtances, being more *rare*, cannot prejudice the *general Rules* we are now diſcourſing of. Then in both parts it were well (in imitation of *Origen* περὶ Ἀρχ.) to premiſe *Firſt* what *Propoſitions* in every *Article* were to be taken for *unqueſtionable*, as being evident from *Reaſon* or *Revelation* as explained by *Tradition*; and it would be more uſeful if it were diſtinctly ſhewn what kind of evidence agreed to every Propoſition *particularly*. For thus what were *ſelf evident* from *natural reaſon* might be relyed on in diſputes againſt even *Atheiſts* that are not *Sceptical* (and they that are deſtroy all *diſcourſe* as denying all *Principles*) what were clearly conſequent from the notion of a *Deity* and *Providence*, would be of force againſt our modern *Pagan Theiſts*, and all perſons admitting ſuch a thing as Religion; what were clear from *Old Teſtament* Revelations could not be denyed by the *Jewes*, eſpecially if ſo *expounded*, and that *unanimouſly* by their own Rabbins, what were clear from the *New Teſtament* muſt be owned by all *Chriſtians* that admit of it, even thoſe that extend its *perfection* to all *indifferent punctilio's*; what were clear from it as expounded by *primitive Catholick Tradition*, might be taken for granted againſt all ſuch as were willing to ſtand to that *tryal*; and *laſtly* that which had no other evidence than the *actual de-*

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finition of the *Church* how *groundlesly* soever, could onely be made use of against such persons as are for a *blind obedience* to such a *Church* without examining the *reasons* of such *definitions*. And in all these instances it were well to note what were *indeed evident* from such *Principles*, and what were also *admitted* for such by the *Persons* acknowledging such *Principles*, which would be further very considerable in order to the *success*, seeing many things may be *indeed rational*, yet not *acknowledged* such by the *persons concerned*. Yet I do not intend that every person should be permitted to dispute each of these things *publickly* as *professing* his own *dissatisfaction* concerning them, but that they who are called to it *Providentially* (as in this *Age* frequent occasions will occur) in order to the satisfaction of others may have a ready *Promptuary* to have recourse unto in time of *necessity*. Otherwise the *Church* ought, as a *Church*, to prescribe the belief of some things as a *necessary condition* of her *Communion*. When these *principles* were thus *methodically disposed*, it would then be seasonable to improve them in the *Controversies* whose free discussion might be tolerated among *good* and *peaceable Christians*, if among these a *caution* were had for the *retrenching* such as were *unnecessary* and *unedifying*. This way, if it were prudently ma-

managed would not onely afford *ſolid principles* for the *Schools*, but alſo lay the moſt probable *foundation* for the *reunion* of *Chriſtendome*. For if things were thus accurately enquired into, I verily believe, *Governours* would find a neceſſity of remitting their *rigour* in ſeveral *impoſitions*, and *Subjects* would diſcover the great *neceſſity* of *obedience* and the *no-neceſſity* of thoſe reaſons produced for their *ſeparation*. But I muſt confeſs the work is too great to be attempted by *private perſons* how conſiderable ſoever, and therefore would require not onely the *patronage* but alſo the *concurrent induſtry* of *Governours*; and by how much the greater the *Authority* were that countenanced it by ſo much the more likely it would be to *thrive*. For great *freedome* were requiſite in the *correction* of *preſent errors*, and that could not be ſo ſafely truſted to the management of *private perſons*, and would be received with leſs *envy* and *faction* from the *Church*, and would not prove a *precedent* for any *factious Innovations*. Onely I muſt confeſs that the doctrine of *Infallibility* whileſt maintained will hardly be reconcileable with a *candid review* of what has been *already*, though never ſo *erroneouſly*, received. But Firſt even among them, it were well they diſtinguiſhed what had been decided by the Church from what had not been ſo;

and

nd Secondly even among them *abuſes*, ne-
ver ſo *univerſally received*, if not *Canonical-
ly decided*, might be *reformed*; and Third-
ly conſidering that a *preſervation* of their
Authority and a *prevention* of *Innovations*,
which they conceive effectually performa-
ble onely by that *pretence*, ſeem to be their
principal inducements to it, may be
thus provided for by being *themſelves* the
Authors of ſuch *Reformation*; it may be
they might not find it ſo *inexpedient* to yield
even this which ſeems to be the *principal*
cauſe that makes our breaches *irreconcile-
able*. And certainly if it would pleaſe God
to inſpire *Governours* with a *ſerious* and *in-
duſtrious*, and *candid*, yet *active Spirit* for
the ſervice of the *Church* much more
might be done, than is, for the *Reſtoration*
of *Religion*, and *unity*, and the *prevention*
of thoſe daily *ſcandalous*, both *Opinions*,
and *Practices*, which all *good Chriſtians* do
ſo ſeriouſly deplore; and that he would
be pleaſed to do ſo their confederated
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able*.

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uſe of Sæcular Philoſophy *in order to* School-Divinity. VII. *The uſe of* Sæcular Learning *to the* Text *of the* Holy Scriptures, *of the ancient* Greek Poetry; *of the* Greek, *eſpecially the* Stoical, Philoſophy. *An* Apology *for it.* VIII. *The means for unriddling the* myſtical ſenſes *of the ancient* Poets *and* Philoſophers, *and* Publick Idolatries *of the* Heathens: *the* Oneirocriticks *and* Hieroglyphicks. *An* Apology *for their uſe in expounding* Prophetick Books *of* Scripture. IX. *The* Authors *to be read for initiating a* young Student *in each of the particulars adviſed.* X. *The* Method *to be obſerved for preventing* diſtraction *in ſo great a* variety. XI.

ERRATA:

THE moſt material *Errata* that might prejudice the *ſenſe*, or prove any other way *inconvenient*, are already *corrected* with the *Pen*. Some others there are of leſs moment, which upon occaſion of this vacancy are here preſented; as *Pag.* 18. *l.* 14. for *advant agiouſly* read *advantagiouſly*. *P.* 22. l: penult. for *eſpecailly* r. *eſpecially*. *p.* 51. *l.* penult. for *Beſiaes* r. *Beſides*. *p.* 54. *l.* 25. for *in.* r. *in.* *p.* 55 *l.* 3. for *he p* r. *help*. *p.* 231. r. 131. *p.* 163: *l.* 11 for *oppotunities* r. *opportunities*. *p.* 179. *l.* ult. for *wholy* r. *wholly*.

Letter I.

A Letter of Advice to a young Student designing the Susception of HOLY ORDERS.

SIR,

I. HAving got that opportunity of fulfilling your Requests since your departure, which I wanted when you were present; (because, besides the gravity of the Subject whereon you have employed me, and my own natural averseness from such insignificancies, and the necessity now, if ever, of plain dealing; I believe your self would rather have it bestowed on material Advices, than empty Complements;) I shall therefore, like the downright and truly just *Areopagites*, ἀνευ παθους καὶ φιλοτιμιας, make use of it, without

I.

any further Ceremonial Addreſſes.

II. II. Firſt therefore, when you deſire Advice for your Behaviour in that holy Function you deſign to undertake; I hope you do not intend that I ſhould be prolix in inſiſting on particulars. For both that has already been performed at large by many others (particularly you may, if you pleaſe, conſult our late Excellent Vice-Chancellour's Viſitation Rules *, where you will find moſt Capacities provided for, or, among the Ancients, who uſually ſpeak more from the heart, and experience of Piety, than our *Modern*, though otherwiſe *more accurate*, Authors, St. *Chryſoſtome de Sacerdotio*, or St. *Gregories Paſtoral*, or St. *Hieroms* 2d. Epiſt. ad *Nepotianum*: entire Treatiſes concerning it, though ſome of them more peculiarly relate to the Epiſcopal or Sacerdotal Order) and my own little experience in the *world*, and none in the circumſtances conſiderable in managing a Clerical Life, may ſure be ſufficient to excuſe me from ſuch a Task; beſides that

* Bishop *Taylor*.

that it must needs prove both tedious and burthensom to your *memory*, and intricate to your *prudence*, to make application of innumerable *Rules* to *circumstances* yet more infinite that can never be foreseen. My design therefore shall be, onely to propound such Advices as may capacitate you for the discharging of your Function to the advantage of the Publick where you shall be entrusted, as well as your own Soul, and enable you more advantagiously to judge concerning particulars, than you can by *Rules*; and those grounded on such sure *Principles*, and such excellent ancient *Precedents*, as that, I hope, you shall have no reason to complain that they are **unpractable**, because they are not calculated from **present experience.**

III. To which purpose, before you are actually Ordained (if you be not already) I must conjure you by all that is dear unto you, to consider what it is, and with what design you undertake it? That, as it is indeed the noblest employment to III.

be ſubſervient to the Supreme Governour of the World, in order to his principal deſigns, to which the World it ſelf, and conſequently the vaſteſt Empires and the greateſt Princes, and whatever elſe is counted glorious in the eſteem of inconſiderate Mortals, are ſubordinate by God himſelf in a capacity as ignoble as is that of the Body to the Soul; ſo, the hazard is proportionable: the miſcarriage of thoſe noble beings for whoſe redemption nothing but the blood of God was thought ſufficiently valuable; and conſequently accountable according to the eſtimate God himſelf has been pleaſed to impoſe upon them: that therefore you remember that you ſtand in need of greater natural Abilities and providential Auxiliaries, as it is more difficult to take care of a *multitude*, than of a *ſingle perſon*; that if ſupernatural aſſiſtances be neceſſary for the ſalvation of the moſt able *private perſon*, much more they muſt be ſo to one not pretending to the greateſt abilities in a *perſonal regard*

ſard when engaged in *publick*; that therefore you never venture on it without probable preſumption of the *Divine aſſiſtance*; that that cannot poſſibly be preſumed if it be undertaken raſhly (God never having promiſed to ſuccour us in dangers voluntarily incurred by our ſelves) that it is raſh if undertaken without a **Call from God**; (I hope you will not underſtand me of an *Enthuſiaſtical unaccountable* one, but a *rational* and *providential*, which you may obſerve the * Church her ſelf to have taken care of in the very Office of Ordination) that you cannot prudently preſume a **Call** but upon theſe principles: that you are principally created for the Divine Service in the improvement of Mankind; that you are engaged in Gratitude to perform your Duty in it for the many benefits by him conferred on you; that you cannot approve your ſelf grate-

* Do you truſt that you are inwardly moved by the Holy Ghoſt, to take upon you this Office and Miniſtration, to ſerve God for the promoting of his Glory, and the edifying of his People?

Anſw. I truſt ſo. Ordering of Deacons.

ful unto him unleſs you love him, nor veraciouſly pretend to love him unleſs you moſt deſire what you conceive moſt pleaſing to him; whence it will follow that you muſt addict your ſelf to that courſe of life which is moſt pleaſing to him, if you find your ſelf qualified for it, for this is the onely truly **rational Providential Call**, which can without *Enthuſiaſme* be expected and judged of. Now theſe qualifications muſt be a *pure intention*, *natural abilities*, and *a firm immoveable reſolution*; for if any of theſe be wanting, you can never be ſecure of your *own endeavour*, much leſs of the *Divine aſſiſtance*, for avoiding ſo imminent a danger.

IV. IV. But becauſe I am not conſidering theſe Qualifications under a meerly natural or moral notion, but as they may ingratiate you with God, and ſo intitle you to that aſſiſtance, without which, as has been ſhewed, you cannot ſecurely venture on a ſtate of life ſo extremely dangerous; I conceive it therefore neceſſary

ceſſary to warn you what it is you may ſafely truſt in this enquiry. Firſt therefore, *for the purity of your deſigns*, you may obſerve that *purity* implies *a freedom from mixture of what is more baſe with what is more noble*, whether that which is baſe be *predominant* or onely *equal*. And therefore that your deſigns may be *pure*, you muſt take care that 1. You deſign this courſe of life for thoſe ends alone, which indeed do onely render it worthy being deſigned by you upon a rational account; for this muſt needs be that which is moſt excellent. 2. That you do not deſign this moſt excellent for any thing leſs excellent as a more ultimate end: Nay, 3. That you do not deſign any thing leſs excellent as an end even *coordinate* with the more excellent, but onely as *ſubordinate*. The latter points are thoſe wherein you may be moſt eaſily miſtaken, and wherein it will be moſt difficult to ſatisfie your ſelf of your own ſincerity. At preſent you may take this Rule: if you find your ſelf ſo af-

fected with the leſs noble end as that without it you have reaſon to think that you ſhould not undertake ſuch a difficult duty for the more noble end alone, you have reaſon to ſuſpect that the more noble end is *onely ſubordinate*, and the leſs noble *truly ultimate*; and if you find that your deſires of the *leſs noble end* are ſuch, as that, if you ſhould fail of it, you would find leſs complacency in your duty, though you were ſure thereby to attain that which is ſuppoſed *more noble*, you will have reaſon to ſuſpect your deſigns of the leſs noble end to be, at leaſt, partial and coordinate. Both deſigns are *ſinful*; but with this difference: that the deſigning the more noble end for the leſs noble, argues the Will *perfectly depraved*, and implies no *volition*, but onely a *velleity*, for that which is more noble, and therefore can no way entitle ſuch a perſon to the Divine favour; but the making the leſs noble end *coordinate*, argues indeed a *volition*, but ſo imperfect, as cannot move the Divine favour, who cannot

cannot chooſe but take ill ſuch a diſhonourable Competitor, and who will by no means yield any of his honour to another; nay, who has further declared it his pleaſure, either to have the whole heart, or none; who will by no means partake with his Adverſaries, but nauſeates and abhors the lukewarm perſon. But though, where this is expreſly deſigned, it can no way *deſerve his love*, yet, where it is irreptitious and by way of ſurprize, it may, at leaſt, *incline his pity*, upon the ſame account as other ſins of infirmity, to which the ordinary life of Mankind is ſuppoſed obnoxious, and for which allowances are made in the very ſtipulations of the Goſpel. Yet will not this conſideration ſuffice to excuſe your neglect of it; for both, *negligence* will make it ceaſe to be a ſin of infirmity; and beſides the *conſequences* of it (whatever the *occaſion* may be) are ſo pernicious, as may make you either leſs *ſerviceable* in your office, or leſs *acceptable* in your performances of it; and are therefore,

fore, with all poſſible caution, to be avoided.

V. V. But that I may deſcend, and ſpeak more plainly and particularly to your caſe; you may perceive that that which onely renders the **Clerical Calling** *rationally deſireable*, is that to which it is upon a *rational account* uſeful, which can be nothing in *the world* (the deſign of this Calling being to teach men how to deſpiſe and eaſily to part with all ſuch things the World calls *good*) but onely *the ſervice of God* in a peculiar manner; and that this ſervice is to fulfill his Will as far as you are capacitated for it by this Calling, which onely aims at the ſalvation of the ſouls of mankind. Be ſure therefore that the ſervice of God, and the ſalvation of ſouls be intirely your deſign. And do not truſt your ſaying ſo, but make ſome experiment of your *affections*; for it is by their habitual inclinations, and not by ſome warm lucid intervals of reaſon, that your courſe of life is like to be determined; and you are to remember,

ber, that your choice is irrevocable, which must oblige you to a serious consideration of what you do before you undertake it. Place therefore your self by frequent meditation in such circumstances wherein no other end were attainable. Suppose the Church were in a state of persecution, which is not onely the *warning*, but also the *promise*, of the Gospel; or that your flock were assaulted by the malice of any *cruel*, or the scandalous example of any *great*, but *powerful*, sinner; or many other such hazardous cases which may fall out though the Church be countenanced by the sæcular Government; would you here follow the example of the *true* (*a*) *shepherd*, or the *hireling*? Could you by your own example let your flock understand that your self did seriously believe what your Calling must have obliged you to have taught and urged to them: *That* (*b*) *the world and all its allurements and menaces are to be despised, that* (*c*) *all things are to be accounted loss and dung for the excellency*

(*a*) S. Joh. x. 11. 12.

(*b*) S. Joh. xvi. 33. 1 S. Joh. xi. 15.

(*c*) Phil. iii. 8.

cy of the knowledge of the croſs; that (d) tribulations upon this account were glorious, and (e) being counted worthy to ſuffer for the name of Chriſt peculiarly honourable; that (f) perſecutions and reproaches, and bitter calumnies ſuffered for ſo good a cauſe were matter of exultation and exceeding joy? Could you even in theſe difficulties repeat your choice if it were reiterable? Or, if you were deſperate of any other portion in this life, would you not either wiſh it undone, or even actually undo it if you could with honour? Do not think this caſe Romantick even now; for both this will be the ſecureſt way of paſſing a faithful judgment concerning your own temper, eſpecially of that which is neceſſary for this Calling; and this is one of the chief duties and uſes of the calling it ſelf, that you be ready (g) *to aſſiſt your flock in the time of neceſſity*, and (h) *to lay down your life for them*, when it might prove for their advantage; and, believe it how proſperous ſoever you may fancy Chriſtianity

(d) Acts ix. 15, 16.
(e) Acts v. 41.
(f) S. Matth. v. 11. 12.
(g) Jer. xxiii. 2. Ezek. xxxiv. 4, 5, 6, 7, 8.
(h) S. Joh. x. 11. Phil. ii. 17.

ſtianity to be among us, you would find it to be actually true, in a high degree, by the *odium* you muſt needs incur by a conſcientious diſcharging of your duty: in admoniſhing ſcandalous perſons, *openly*, and others, *ſecretly*, of their Vices, and ſuſpending ſuch as would ſhew themſelves incorrigible from the communion; in *freely*, and ſometimes *openly*, rebuking the *great ones* as well as the *mean*, nay ſometimes more, inaſmuch as their example is more peſtilential; in generally weakning the hands and hearts, and diſappointing the deſigns, of impious perſons, by ſhaming them out of countenance, by reducing their companions, and generally awing them by a conſtantly grave and ſevere behaviour.

VI. And by this experiment you may alſo perceive whether any leſs noble end be ingredient in your deſigning this Calling: whether it be to gratifie the humours of your Friends, or a vainglorious ſhewing of your parts, or a more honourable condition of life even in this world, VI.

or

or a more plentiful maintenance, or a politick design of making your self considerable in gaining a party for your own designs, though, I confess, the humour of our Protestant Laity is generally so self-confident, and so little dependent on their Ministers (if they do not despise them) as that this last Temptation cannot now be very dangerous. For if you can as cheerfully serve God in the absence of these temporal encouragements as with them; if you can for your own sake patiently bear with the successlesness of your performances, and satisfie your self in the conscience of having performed your duty; if you be as industrious and careful of a Cure less temporally advantagious, as of one that is more, and of persons that cannot, as well as of those that can, reward you; if you know, with the Apostle, how to be abased, as well as how to abound; if you can praise God as cheerfully in a low, as in a prosperous condition; nay more, as having then a title to many blessings of which your

your prosperous condition is uncapable; if you can find your affections so disintangled from the World, that you are, like (*i*) St. *Paul*, careless of living, upon your own account, but onely for the Divine Service; then indeed, and not till then, you may be securely confident of the integrity of your intentions, and venture your self in this *warfare*, as the **Clerical Calling** is expresly called by St. *Paul*, 2 Tim. II. 3,4. And as it were certainly most secure that your affections were thus generally alienated from these more ignoble designs, that you may satisfie your own conscience of your own freedom from the suspition of them; so, because the heart is so intolerably deceitful as that its inclinations cannot be certainly discerned till the object be vested with advantagious particular circumstances; and these cannot be so prudently foreseen in general; it will, at least, concern you to make the experiment full in such cases as you are by your own inclinations obnoxious to, and whose circumstan-

(*i*) Phil. i. 23, 24, 25.

cumſtances may very probably and frequently occur, and therefore may rationally be expected. Remember that this enquiry be performed, as in the ſight of God, to whom you muſt return an account of this Stewardſhip, and whom it is impoſſible to deceive; and for your own ſake, whoſe intereſt is not meanly, but, greatly and eternally, concerned in it: not onely for your perſonal prejudice which you may incur by your imprudence herein, but alſo thoſe miſchievous conſequential miſcarriages, which will involve you deeply in the guilt of the ruine of as many Souls as ſhall be engaged therein by the example, or imprudence, or negligence of their guide, who ſhould have been exemplary to them. It were well if you made this the ſubject of a Communion-exerciſe before you take Orders; for when you have deveſted your ſelf of all worldly deſigns, and have God alone before your eyes, and ſpiritual conſiderations; and have acknowledged your own inſufficiency to diſcern the deceit-

deceitfulneſs of your heart, and have therefore humbly implored the Divine aſſiſtance, and intirely placed your confidence in him, and his inſpirations, not *extraordinary and Enthuſiaſtical*, but, *Providential and moral:* That he may be pleaſed to clear your underſtanding from all prejudices of your will; that to your underſtanding, thus prepared, he would ſuggeſt the ſecureſt motives; that he would enable you with a prudent and diſtinguiſhing ſpirit in paſſing your judgment, and making your election of them; when, I ſay, you have done all this, you will then have the greateſt moral probability that is poſſible, that your judgment (if you can ſatisfie your ſelf of your ſincerity in obſerving theſe Rules) **is the judgment of right Reaſon**, and conſequently, in the way we are now ſpeaking of, *the Will of God.*

VII. But neither is this purity of deſign alone ſufficient (unleſs you have abilities for it) either to preſume a **Call from God**, or to ven- VII.

ture ſecurely and prudently on it. Not the former; for Gods deſigning men for particular Callings, is, in a **Providential way**, to be concluded from his gifts, which are the talents he intruſts us with, and therefore obliges us to improve, and that after the moſt advantagious way; ſo that where God has given natural gifts peculiarly fitting a perſon for a *particular Calling*, and where it is withall evident, that either they fit him for no *other Calling*, or, at leaſt, not *ſo advantagiouſly*, or to a *Calling not ſo advantagious*; there, if he follow the dictate of *right Reaſon* (which is the onely **Providential voyce of God**) he muſt needs conclude himſelf in *prudence* obliged to follow this, rather than any other. But you may be here miſtaken, if you conſider either your **Gifts**, or your **Calling**, partially. Your **Gifts** you are to conſider *univerſally*, in regard of *themſelves*, or their *effects*, which may with any great moral probability be foreſeen, whether *natural*, or *accidental*: whether, as ſome of your

Gifts

Gifts do fit you for the Clerical Calling, ſo, they may not equally fit you for *another?* whether, if they fit you *onely*, or *peculiarly* for this, yet, you may not have other qualifications that may make it *dangerous?* whether, if you have ſuch as may render it dangerous, the *danger* be *greater*, or *more probable* to come to paſs, than the *advantage?* whether, if you have *none*, yet, you have not onely *ſome*, but *all*, the qualifications for this Calling? whether, if ſome be *wanting*, they be either *fewer*, or *leſs conſiderable* than thoſe you have? So alſo, concerning the Calling it ſelf, you are to conſider whether, all things being allowed for, it be likely to prove more *advantagious*, or *diſadvantagious*, to you? whether it be more *neceſſary*, or onely more *convenient?* whether, if more *neceſſary*, it be alſo more *ſecure*, eſpecially in regard of your greater intereſt? And, concerning all theſe enquiries, you may fall into great miſtakes, if you have not before rectified your intention, and ſo

fixed on a right end, from whence you may deduce faithful measures of things. It will therefore here concern you to use all possible prudence and caution; and you cannot be excused if you use less than you would in a case wherein all your secular fortunes and your life it self were deeply hazarded, seeing these things are incomparably less trivial.

VIII. VIII. I hope you will not so far suspect me of *Pelagianism* as to put me to the trouble of an *Apology* for calling these *qualifications natural*. My meaning is not, that these *natural qualifications* alone are sufficient for discharging the **Clerical Calling**? Or, that those *Auxiliaries* that are superadded are onely *natural*; but onely, that all superadded Auxiliaries are grounded on the improvement of such as are natural, not as *merits* rigorously obliging God *in point of Justice*, but as *motives* mercifully perswading and inducing him, who is of himself already *munificent*; so that the principal and original ground of expecting these

these *supernatural Auxiliaries*, which can onely be hoped for by them who are peculiarly called, can *antecedently* (as it is plain that the ground of their hope must be *antecedent*) be grounded on nothing but what is *natural*. To let this therefore pass (that this whole Discourse may be deduced home to your case) it will be necessary to shew what these qualifications are, which will best be understood by their accommodation to the design for which you intend them. That therefore I suppose to be the taking of a particular charge upon you of the souls of a particular Congregation; so that according to the several wayes of the miscarriage of such souls, you ought to be contrarily qualified for their security. And the miscarriage of their souls being occasioned by their *non performance of their duty*, your qualifications must consist in such requisites as may induce them to that performance. And these will, in general, be reduced to two heads: *such as may be necessary*

for informing them in their duty, and such as may induce them to practice it; for in both these put together their security does adæquately consist. And in order to these two ends you must be endued with two requisites: **knowledge**, for convincing their understandings; and **prudence**, for perswading their wills. By **knowledge** I do not so much mean that which is *Speculative* and *Scholastical*, as that which is more immediately *Practical*. For I suppose your charge to consist principally of the **illiterate multitude**, and that if you have any **intelligent learned Laick** that may be capable of higher things, yet that it is more rare and casual; and that in these qualifications, I am speaking of, we are not so much to consider what is *rare* and *extraordinary*, as what is *frequent* and *usual*; what is *useful* and *convenient*, as what is *absolutely necessary*. For both those *extraordinary occasions* cannot so much oblige to a peculiar provision, especailly in those multitudes which are necessary for these servi-

ſervices of the Church, all which cannot be expected capable of them; and thoſe caſes, being extraordinary, may be ſupplied by a few peculiarly gifted that way, ſeeing it is Gods uſual way thus to diſtribute thoſe χαίσματα, which are indeed *convenient* for the edification of the Catholick Church *in general*, but not *abſolutely neceſſary* for every *particular* charge. For theſe ends therefore, wherein your other ſtudies of more neceſſary concernment, or the averſion of your own *genius*, may not incline you, or afford you opportunity, or enable you, to attain ſuch skill your ſelf as were convenient; it will be ſufficient that you hold correſpondence with ſuch as have it, whom you may conſult with as occaſion ſhall require, and ſo not be altogether unprovided even for theſe extraordinary occurrences. But that which will more peculiarly and indiſpenſably concern you, is that more immediately practical knowledge, which all are ſome way bound to obſerve, and of which none,

which act prudently in their common concernments of the world, may be presumed uncapable. And it were well that you would reduce all other speculative knowledge to this, as it is certainly designed by God. My meaning is, that you would not begin with **notions** in instructing others, but that you would first stir them up to **practice** such duties as are by all parties acknowledged to be essentially obligatory under the state of Christianity (as, God be praised, principles sufficient for most of these are admitted by all considerable parties that violate the peace of *Christendom*, however otherwise disunited among themselves) and so by that means bring them to a *carefulness of their wayes*, and *a tenderness of conscience*, and *an inquisitiveness after their duty universally* whatever it may be; which will prepare them for what other instructions they may afterwards prove capable of; and will be of excellent use, both for rendring your advice acceptable and useful to them, when they

they first sensibly experience its necessity before it be communicated; and for preventing the infusion of any frivolous and unprofitable notions, which are very dangerous to popular capacities (who are usually more **passionate** than **judicious**, and are too prone to impose their own private sentiments in things, they do not understand, as well as those they do, on others, and so to make them the badges and characteristicks of subdividing parties) and will be the best measure for suiting and proportioning their knowledge to their capacities; for they are certainly capable of so much knowledge whose usefulness they are capable of apprehending; and no more is **necessary**, if I may not say, **expedient**, to be communicated to them.

IX. I could have shewn you, in many regards, how incomparably more advantagious this way is, even for the reduction of **Hereticks** and **Schismaticks**, than that which is ordinarily made use of, an abrupt disputation: for by this means you will IX.

will find that the onely true cauſes of *heretical* and *ſchiſmatical pravity*, *obſtinacy* and *perverſity of will*, and *prejudices of the world*, and *the vain deſire of applauſe and victory*, and *their preingagement in a party*, and *that ſhame and unwillingneſs to yield* (even to truth it ſelf, when it appears their Adverſary) which unawares ſurprizes the moſt innocently meaning men, will be removed before your reaſons be propounded, which, if by them they be thought more convincing, they muſt, upon theſe ſuppoſitions, needs prevail; and that the want of the removal of theſe is that which ordinarily makes diſputations ſo ſucceſleſs; nay that the *converſion* it ſelf of the *perſons* without the *purgation* of theſe *prejudices*, might indeed enlarge our *party* (a deſign too vain to be aimed at by any peaceable pious Chriſtian) but would never be advantagious to the *perſons themſelves* (the charity to whoſe ſouls ought to be the principal inducement to a rational and prudent perſon to engage him to endeavour

deavour their ſatisfaction) becauſe it were hardly probable that the truth it ſelf could be embraced *on its own account*, and ſo *for virtuous motives*, whileſt theſe humors were *predominant*; and to receive the truth it ſelf for **vitious ones** were a deſecration and proſtitution of it, which muſt certainly be moſt odious and deteſtable in the ſight of God, who judges impartially of the **ſecret thoughts** and **intentions**, as well as the **exteriour profeſſions**, of men; that, I ſay, theſe things are true, if *Reaſon* do not, yet **ſad experience** will, prove a full conviction. Beſides their receiving the truth it ſelf upon **humour** (and it cannot be judged to be upon any other account where it is not embraced upon a pious ſenſe of its *uſefulneſs*) would both be **ſcandalous** to thoſe that might perceive it (as Hypocrites cannot alwayes be ſo cautious in their perſonations, but that ſometimes the **Aſſes ears** will appear through the **Lyons skin**) and would render them as *uncertain* to any party as the cauſe

cauſe that makes it. Nay if, after you had reduced them to this good pliable temper, you could not prevail on them in perſwading them to an aſſent to what you ſay, either through the *weakneſs of their underſtandings*, or *your own unskilfulneſs* in pleading for a good cauſe with advantage; yet you muſt needs conclude them invincibly ignorant, and therefore *excuſable* before God in this regard, as well as *poſitively acceptable* in others; and therefore muſt be as charitable in your demeanour to them, as, you believe, God will prove favourable in their final ſentence; which muſt needs be a great ſecondary ſatisfaction and comfort (that their errors themſelves are innocent) to ſuch as are more intent on the improvement of Chriſtianity it ſelf than any ſubdividing denomination; for if God himſelf, though he deſires that good men ſhould attain the actual truth in order to the peace of Eccleſiaſtical communion, be yet pleaſed to admit of ſome anomalous inſtances of his mercy, whoſe failing

failing thereof ſhall not prove prejudicial to them; if, I ſay, God may *do thus*, and may *be preſumed to do ſo by you*; I do not ſee how you can excuſe your ſelf (if you diſſent) from forfeiting the glory of **uniformity** and **reſignation** of your will to God, which are they alone which make your other ſervices acceptable, or from incurring the blame of the envious murmuring ſervant, of having (*k*) *your own eye evil becauſe your Maſters is good.* Nay, for my part, I believe, that if you can here (as you ought to do in all caſes) be ſatisfied in an expectation of a future reward from God; your patient and confident acquieſcing in the Will of God, even when your endeavours prove ſucceſleſs as to the end immediately deſigned by your ſelf, will be ſo far from being a **diſcouragement**, as that it will indeed intitle you to a greater proportion of ſpiritual comfort; both becauſe you may then beſt ſatisfie your ſelf in the integrity of your intention for God when you can readily acquieſce without

(*k*) St Matth. xx. 15.

without any gratification of your ſelf by a victory in your diſcourſe. and becauſe the preſent little fruits of *your* labours may juſtly encourage you to expect a more plentiful *arrear* behind. Yet, I believe, this preparation of your Auditors for your diſcourſes by a ſenſe of piety will not miniſter much or frequent occaſions of diffidence even of the *event*, nor conſequently of the exerciſe of theſe paſſive graces, as well in regard of the **Divine aſſiſtance**, you may then hope for, as *your own abilities*. For when the perſon has thus rendred himſelf worthy of the favour, and has implored the Divine goodneſs for its actual collation; there can be no reaſon to deſpair of the **Divine aſſiſtance**, ſo far as it may not violate the ordinary Rules of Providence: ſuch as are the ſuggeſting ſuch motives to your mind as are moſt proper to prevail on the capacity of the perſon with whom you deal: the fitting you with advantage of proper and perſuaſive expreſſion; the ſuiting all to the circumſtances

cumſtances and apprehenſion of the perſon, and the like, which when they concur cannot frequently fail of the deſired event. But that which does eſpecially recommend this method, is, that theſe moral diſpoſitions of the will are ſo frequently taken notice of in the Goſpel it ſelf as the qualifications that prepared its Auditors for its reception. For theſe ſeem to be the (*l*) *the opening of the ears*, the (*m*) *touching of the heart*, the (*n*) *ſheeplike diſpoſition*, the (*o*) *preparation for the kingdom*, the (*p*) *ordination to eternal life*, the (*q*) *true Iſraeliteſhip*, which are everywhere aſſigned as the reaſons of the converſion of many of them. But this onely by the way.

(*l*) Iſa. xlviii. 8. l. 5.
(*m*) Acts xvi. 14.
(*n*) S. John x. 14, 16.
(*o*) S. Luke ix. 62.
(*p*) Acts xiii. 48.
(*q*) S. Joh. i. 47.

X. That I may therefore return to the ſubject of my former diſcourſe, you may hence conclude, that all that your people are obliged to practice, that, at leaſt, you are obliged to know; and that not onely as a *Practitioner*, who may be ſecure in knowing his own duty, in the ſimplicity of it, with ſuch reaſons alſo of

X.

of it as may be uſeful for rectifying his intention, which is the onely thing that can rationally be conceived to render a duty acceptable to God; but alſo as a **Guide**, who ſhould alſo be acquainted with the nature of the duty it ſelf, and the reaſon why it is impoſed by God, and how it may contribute to the improvement of mankind, and what influence every circumſtance conſiderable may have on the morality of the whole duty; for without theſe things you can never be able to make a true eſtimate of thoſe infinite caſes that may occur, having to deal with perſons of different complexions, and different callings, and different habitual inclinations. Upon which account it will concern you firſt to have ſtudied all thoſe fundamentals, which are generally eſteemed ſo by perſons of all perſuaſions (ſuch are thoſe contained in the (r)

(r) That this is the ſenſe of the Church concerning this *Creed*, appears, in that this is required of all perſons to be baptized, in the *Office of Baptiſm*; of all perſons dying, in the *Office of Viſitation of the Sick*; of all perſons thought fit to be confirmed or communicated, in the *Church-Catechiſm*.

Creed

Creed commonly aſcribed to the *Apoſtles*) not that I conceive it neceſſary that you deduce all conſequences that may be inferred from expreſſions uſed, even by approved Authors, even in theſe affairs themſelves; but that you may be able, from your own judgment, to give an account what concerning them is neceſſary to be believed, and for what reaſons, that ſo you may be able to ſatisfie an inquiſitive Laick, and maintain the honour of your place, which is to preſerve the *Keys* of *knowledge* as well as *Diſcipline*; and, believe it, in this knowing age, it is more than ever neceſſary. But for theſe things I would not have you too much truſt the *Schoolmen*, or any modern collectors of *Bodies of Divinity*, who do too frequently confound *Traditions* with *Opinions*, the *Doctrines* and *Inferences of the Church* with her *Hiſtorical Traditions*, the *ſenſe of the ancient* with the *ſuperadditions of modern ages*, and their own *private ſenſes* with thoſe of the *Church*. If therefore

you would faithfully and distinctly inform your self herein, I do not understand how you can do it with security to your self that you do not misguide your flock, in affairs of so momentous a concernment, without having recourse to the Originals themselves; wherein you should cautiously distinguish what is *clearly*, and *in terms*, revealed by the Apostles, and what onely is so *virtually* and *consequentially*; for it cannot be credible that God has made the belief of that necessary to salvation, which he has not **clearly revealed** (so as to leave the unbelievers unexcusable) and that cannot rationally be pretended to be clearly revealed, which is neither so *in terms*, nor in *clear and certain consequences*. Now these Originals are the **Scriptures** as the *Text*, and the *Fathers of the first and purest Centuries* as an **Historical Commentary**, in controverted passages, to clear its sense. First therefore the reading of the **Scripture** is a duty, in all regards, incumbent

on

on you. For these are they that (s) *are written that we might believe, and that believing we might have life in the name of Christ*; that (t) *are certainly to assure us of those things wherein we have been Catechized*; that are able to make us (u) *wise unto salvation.* And particularly, in reference to your Calling, the Scriptures are said to be necessary for making (x) *the man of God* (an appellative especially proper to the **Clergie** 1 Tim. vi. 11.) *perfect in teaching, in reproving, in correcting, in discipline* (so ἄρτιος signifies) acts also peculiarly belonging to the **Clerical Calling.** And accordingly our (y) Church does

(s) Joh. xx. 31.

(t) Luk. i. 4.

(u) 2 Tim. iii. 15.

(x) 2 Tim. iii. 16. 17.

(y) Also that every Parson, Vicar, Curate, Chantery, Priest, and Stipendary, being under the degree of a Batchelor of Divinity, shall provide and have of his own, within three months after this Visitation, the New Testament both in Latin and English, with the Paraphrase upon the same of Erasmus, and diligently study the same, conferring the one with the other. And the Bishops and other Ordinaries by themselves or their Officers in their Synods and Visitations, shall examine the said Ecclesiastical persons how they have profited in the study of Holy Scrip

Scripture. Injunct. by K. Edward VI. Anno 1547. Edit. 11. of Dr. Sparrow p. 6. 7.

Also that every Parson, Vicar, Curate, and Stipendary Priest, being under the Degree of a Master of Art, shall provide and have of his own within three months after this Visitation, the new Testament both in Latin and English, with Paraphrases upon the same, conferring the one with the other. And the Bishops and other Ordinaries by themselves or their Officers, in their Synods and Visitations, shall examine the said Ecclesiastical persons how they have profited in the study of Holy Scripture. Injunct. by Q. Elizabeth, Anno, 1559. p. 72. n. 16.

I shall read daily at the least one chapter of the old Testament, and another of the new, with good advisement, to the increase of my knowledge. Protestation to be made, promised and subscribed by persons to be admitted to any Office, Room or Cure, or other place Ecclesiastical, among the Articles of Q. Elizabeth, Anno, 1564. p. 127.

oblige the **Clergie** to read two Chapters, at least, every day, concerning which, according to the old rules, they might have been examined by the **Bishop**, as also in *Erasmus's Paraphrase*; which seems to have been Instituted to make amends for the length of the **Romane Offices** (injoyned by them on their Clergie under pain of mortal

tal sin) above that of our Liturgies as conceiving the skill of the Clergie in the *Scriptures* of more moment for the discharge of their duty to the publick than their *prayers* themselves. Besides your skill herein is looked on as so necessary as that it is one of the severest charges laid on all in the very collation of their Orders, that they be (z) diligent in reading the *Scriptures*.

(z) In the Offices for all the three Orders.

XI. But you must not think this charge satisfied in beginning to do so from the time of your *Ordination*. For you must remember that you are then to be a *Teacher*, not a *Scholar*; besides that you cannot pass a prudent judgment of your own abilities till you have already experienced them, and therefore must have begun before. As you therefore read the Scriptures, it were well that after reading of any Chapter you would mark the difficult places, at least in the *New Testament*, and, when they may seem to concern any necessary matter of

XI.

Faith or Practice (for you must remember that I am now speaking of the meanest qualifications that may be expected in him who would prudently take this calling on him) afterwards consult *Commentators*, such as are reputed most excellent in their kind; and read them, not *cursorily*, but *carefully*, examining their grounds to the uttermost of your capacity; seeing that you are to enquire, not onely for your self, but also for as many as are to be led by you. First therefore, after you have read the *Commentator*, either in *writing*, or, if that be too tedious, in *meditation*, recollect the sum of his discourse, by reducing them to *Propositions*; then apply the proofs to the Propositions they properly belong to. Then examine the pertinency of his proofs so applyed, if they be *reasons*, from the nature of the thing; if *Testimonies*, from the Authors from whom he borrowes them, by which means alone you may understand whether they mean them in the sense intended by him.

him. And at laſt ſee how his ſenſe agrees with the Text it ſelf, by comparing it with the *cohærence*, both *antecedent*, and *conſequent*. And for this occaſional uſe of expounding Scripture, it were neceſſary to be skilled in the Originals; for all *Tranſlations* being performed by fallible perſons, and being capable of ſuch æquivocations which may frequently have no ground in the Originals; the ſenſe, as collected from ſuch Tranſlations, may very probably be miſunderſtood, and therefore cannot be ſecurely truſted. But, of the two Originals, the *Greek* is that, which can with leſs ſecurity be neglected upon the principles already præmiſed. For, ſuppoſing that your obligation is chiefly for *matters of Faith*, and ſo tranſcending natural means of knowledge; and *moral duties*, not evident, nor deducible, from the light of *right Reaſon*, as being ſpecial degrees, peculiarly due to thoſe manifeſtations of the Divine love in the Goſpel, greater than could have

been expected from the *Divine Philanthropy*, as it appears from reaſon alone; both of theſe are proper to the *Goſpel-ſtate*, and therefore are onely to be expected from the *New Teſtament*, which, though in other things it may require the *Hebrew*, for underſtanding the *Helleniſtical ſtile*; yet in theſe things, being ſo peculiarly proper to the Goſpel-ſtate, and being many of them merely *new Revelations*, it cannot be ſo extreamly neceſſary, and therefore the *Greek* may be here ſufficient. Yet I muſt withall needs confeſs, that (for the *Government* and *Governours of the Church*, and *the rituals* adopted into Chriſtianity by the *poſitive Inſtitution* of the Goſpel, the *two Sacraments* and other Solemnities of the Service of God) the knowledge of the *Jewiſh Antiquities* is very neceſſary for clearing ſome things of ſo momentous a conſideration, and ſo ordinary practice, as that you may not be able, without them, to give a full ſatisfaction to your Parochial cure, in doubts

doubts that may nearly concern them, which will therefore require a skill in the **Rabbins**, if not in the **Hebrew Tongue** wherein they are written.

XII. And upon the ſame account, I do not, for my part, ſee how you can well have neglected *the Fathers of the firſt and pureſt Centuries*, eſpecially thoſe that are, by the conſent of all, concluded genuine, and that lived before the Empire turned Chriſtian, who conſequently were free from thoſe ſecular enjoyments, which, in a ſhort time, ſenſibly corrupted that generoſity and exemplary ſeverity, which were ſo admirably conſpicuous in the Infancy of Chriſtianity. For, though it be confeſſed that the *Scriptures* are indeed clear in all matters indiſpenſably neceſſary to Salvation (which are the onely ſubjects of my preſent diſcourſe) yet I conceive that perſpicuity to have been mainly accommodated to the preſent apprehenſions of the perſons then living, many of the phraſes being taken from XII.

from doctrines or practices then generally prevailing among them, and obviously notorious to all, the vulgar, as well as persons of greater capacities. But that all things, that were then clear, might not, as other Antiquities have done since, in a long process of time, contract an accidental obscurity by the *abolition*, or *neglect*, of those then notorious *Antiquities* on which that perspicuity is supposed to depend; or that, supposing this perspicuity still to depend on such Antiquities, Providence should have been obliged to keep such Antiquities themselves unchanged, or any other way notorious than by the monuments still extant of those ages; cannot, I conceive, with any probability be presumed: either from the nature of the thing; or the design of the Scriptures, which both seem to have been written in accommodation to particular exigences, and on particular occasions; and rather to intimate, than insist on, such things as were already presumed notorious, and

and must needs have been either more intricate, if brief; or more tedious and voluminous, if accurate, in explaining so numerous particulars. Now, if this perspicuity were accommodated to the apprehensions of them to whom they were, more immediately, revealed; then certainly the Holy Ghost must needs be presumed to have intended such senses as he knew them ready and likely to apprehend (especially in such cases wherein the terms were taken from something already notorious among them, and wherein they could have no reason to suspect their misapprehensions, much less, ordinary means to rectifie them) and therefore, on the contrary, what we can find to have been their sense of the Scriptures, in things perspicuous and necessary, that we have reason to believe verily intended by the Revealer. Besides that this is the usual practice of our most accurate Criticks, to expound their Authors, where difficult, by comparing them with other writers of the same time,

or

or Sect, or Subject, which mention the thing doubted of more clearly; and therefore cannot prudently be refused here, where we are speaking of the ordinary moral means of finding out the true sense of the Scriptures. I do confess that the Fathers do not write in a method so accurate and fitted to the capacities of beginners as our modern *Systemes*, but withall, I think, it cannot be denyed but that they are, even upon that account, more intelligible than the Scriptures, so that they who are obliged to be skilful in the Scriptures cannot, upon any account, be presumed uncapable of understanding the Fathers. Nor ought it to be pretended that the writings of the Fathers are too voluminous and tedious a task for a young man to undertake before his entring into the Clerical calling; for both I do not see how that way can be counted tedious, which is necessary, and onely secure, how long soever it may be; nor is it indeed true, that the Fathers of the first three

three Centuries were a task so very tedious (for as for others afterwards, the more remote they are, the less competent also they must be for informing us of the sense of the Apostles in an **Historical way** of which alone we are now discoursing; nay seeing that the later writers can know nothing this way, but what has been delivered to them by the former, it will follow that they cannot be able to inform us of any thing new, after the reading of their predecessors, and therefore, though it might be *convenient*, yet, after the Primitives, the reading of the later Fathers cannot be so *indispensably necessary*) especially if the counterfeited Authors and writings be excepted, together with all those that are lyable to any just suspicion, and are reputed such by learned and candid men; and if their time were improved, as it might by most, and would by all, that would undertake this severe Calling upon these conscientious accounts I have been already describing. Besides I do not know

know why they ſhould complain for want of time either *before*, or *after*, the ſuſception of holy Orders, when as we ſee other Callings require ſeven years learning before their liberty to practice, whereas a much leſs time well improved would ſerve for this, even for ordinary capacities, that were grounded in the neceſſary rudiments of humane learning; and they have afterwards a maintenance provided for them without care, that they might addict themſelves without diſtraction to employments of this nature. All things therefore being conſidered, I do not ſee how this requiſite (how much ſoever it may amuſe ſome by its ſeeming noveity) is either unneceſſary or unpracticable.

XIII. XIII. Beſides theſe reaſons from *neceſſity*, I might produce others of *conveniency* why young practicioners of Divinity ſhould deduce their Doctrine more immediately from the fountains. As firſt, that by this means they may be beſt able to judge impartially, when they are

are leſs poſſeſſed with the favour of a party; whereas it is, I doubt, too frequently, the practice of thoſe that do otherwiſe, firſt eſpouſe a party, afterwards to ſee with no other perſpectives than what prejudice and intereſt will permit, not ſo much to enquire what does indeed appear truly derived from the Apoſtles, as what theſe conveighers of Apoſtolical Tradition ſay in favour of their own, and diſcountenance of their Adverſaries faction. And Secondly, this would certainly much contribute to the infuſing a peaceable Spirit into the Catholick Church (a bleſſing vigorouſly to be proſecuted and prayed for by all good Chriſtians) which certainly could not chuſe but conſiderably contribute further to the actual peace of Chriſtendome, whoſe principles might undoubtedly in many things be better accommodated, if their Spirits were leſs exaſperated. This it would do, partly by the inevidence of the reaſons, when examined; for it is generally the unexperi-

perienced confidence that is most bold and daring: partly in deriving principles of accommodation from those fountains which all do so unanimously applaud, and wherein therefore they are most likely to agree, if ever Providence reduce them to a reconciliation: and partly because by this means they will be less likely to broach any offensive Doctrines, seeing that for this end, not onely the Church of *Rome*, but our Mother the Church of (*a*) *England*, has required that no other expressions of Scriptures be urged publickly but such as are agreeable to the Doctrine of the Fathers: your observation of which Canon I do not see how you can secure without knowing what they hold, nor know what they hold without reading them. Besides Thirdly, that the very conversing with such admirable monuments of Piety, where most of their very errors seem to have pro-

(*a*) Imprimis verò videbunt, ne quid unquam docerent pro Concione, quod a populo religiosè teneri & credi velint, nisi quod consentaneum sit doctrinæ veteris aut Novi Testamenti, quodque ex illâ ipsâ Doctrinâ *Catholici Patres & veteres Episcopi* collegerint. *Lib. quorund Canon. An.* 1571. *Ed. II. D.* Sparrow p. 228.

proceeded from a nobly designing excessive severity, and their practices rather exceeded, than fell short of, their doctrinal severity, must needs, like the conversation of God with *Moses* in the *Mount*, affect them with a proportionable splendor: to see them devoting all their worldly interests for the Service of the Church, exposing their lives and fortunes for the faith of Christ, I do not say, willingly and patiently, but even joyfully and triumphantly, (*b*) wearying their Judges cruelty, and blunting their Executioners Axes, with the multitudes of such as, without any enquiry, offered themselves, crowding and thronging to the *Catastæ*, the *Ungulæ*, the stakes and gridirons, and other the most terrible executions that were ever heard of, with as much earnestness and emulation as was ever shewn in the Olympick exercises, impatiently striving for the honour of that which the World thought penal and calamitous. And lastly that they must needs from hence

(*b*) *Tertul.* ad *Scapul.*

make a truer estimate concerning the real design and duties of Christianity, from those times wherein it was undertaken upon choice and a rational approbation, and against all the contrary aversations of worldly interests, merely for its own sake, and when it was preached in the simplicity of it, without any *compliances* or *indulgences* gratifying either the humours or pretended necessities of a worldly conversation; than now when fashion and education and worldly interests are the very inducements inclining many to profess themselves Christians, who otherwise take not the least care of fulfilling their baptismal obligations, and wherein the vitious reserves of the World have prevailed so far as to corrupt their very *Casuistical Divinity*, and to make them believe those things impossible, and so necessarily requiring the Divine favour to excuse them, which yet were then universally performed. And to see how peculiarly the Clerical Calling was then honoured:

ed: that none were choſen to it but either ſuch as were deſigned by the more immediate inſpiration of the (*e*) Holy Ghoſt to their Ordainer; or by the general Suffrages of the (*d*) People concerning their unſpotted lives, when that extraordinary way failed; or by ſome extraordinary experiment of their excellent Spirits: ſuch were (*e*) renouncing all their poſſeſſions, and reſigning them to the common uſe of the Church, or ſome (*f*) exemplary ſuffering for the faith of *Chriſt* (which though not extending to death was then called (*g*) *Martyrdom*) beſides that zeal and inceſſant diligence in providing for the neceſſities of their cure, and thoſe perſecutions which were ſometimes as peculiarly their lot as they were Gods, muſt needs imprint a Sacred awe and Reverence for the Calling, which, if meaſured by preſent either precepts or precedents, cannot be deſervedly eſteemed.

XIV. But to proceed. Beſides this knowledge of the prime neceſ-

(*c*) Dr. *Hammond* on i. Tim. 1. 18.

(*d*) *Lamprid.* in *Alexan. Severo* & ibid. *Caſaub.* *S. Cyprian.* Ep. 34.

(*e*) So S. Cyprian. *Pont.* in vit. *Cyprian.*

(*f*) So *Aurelius* S. Cyprian. Ep. 33. *Celerinus* Id. Ep. 34. *Numidicus* Ep. 35.

(*g*) Vid. Pamel. in Ep. 9. S. *Cyprian.* & B. Rhena. & alios ad *Tertul.* de Martyr.

ſary fundamentals it will alſo be neceſſary for to be skilled in all ſuch controverſies as ſeparate any conſiderable Communions of Chriſtians. For theſe alſo your flock, illiterate as well as learned, are obliged to practice. For it is certain that they muſt be obliged to make uſe of the Sacraments as the ordinary channels where Grace may be expected, and therefore muſt communicate with ſome *Church*; and ſeeing every Church does not onely aſſert its own, but cenſure other Communions differing from her, and therefore will not permit any perſon that enjoyes her Communion to Communicate with any other; it will follow that they muſt all be concerned, as far as they are capable, to underſtand a reaſon, not onely of their Communion with ours, but their conſequent ſeparation from other Churches. For ſeeing *Schiſme* is a ſin of as malignant an influence to Souls as many others which are more infamous in the vulgar account; it muſt needs be your

your duty to ſecure them from that, as well as other ſins. Now the formal imputable notion of *Schiſm* as a ſin being the *no-neceſſity* of its dividing the Churches peace; that any party of men may be excuſable from it, they muſt be ſatisfied: either that not they, but their Adverſaries, were the cauſes of the diviſion; or that, if themſelves were, yet it was on their part neceſſary; which it is impoſſible for you to do even to your own prudent ſatisfaction, if you do not underſtand the true ſtate of the Controverſies, and the full force of what is produced on both ſides. And for knowing the true ſtate of the Controverſies, you muſt remember, that the Obligation incumbent on you for knowing them does not concern you as they are the *diſputes* of *private Doctors*, or *even tolerated Parties*, but as they are the **Characteriſticks of Communions**; and therefore they muſt be the **Councils** and **Canons**, or ſuch other publick Authentick Records of the

Churches, or their acknowledged Champions as explaining their *Churches ſenſe*, and not their *own*, and the conditions practiced among them without which their Communion cannot be had, that you muſt be preſumed skilful in. I do not think it ſo indiſpenſably neceſſary that you be ſkilled in all the particular Controverſies of meaner concernment even betwixt different Churches themſelves, but thoſe that are mutually thought ſufficient to *ſeparate Communion*; nor in all thoſe themſelves, but in any. For as, for joyning in a Communion, it is neceſſary that all the Conditions preſcribed for it be lawful; ſo on the contrary, if onely one be unlawful, it is enough to prove the ſeparation *not unneceſſary*, and ſo *not culpable*, nay, that it is *neceſſary* and *obligatory*; and ſo ſufficient to ſatisfie him in as much as he is concerned to practice. Your skill iu theſe things will every way be obligatory on you: for their ſakes that are capable, that you may *ſatisfie them*; for thoſe

those that are not, that you may *secure them*, (who, by how much they are less able to help themselves, must consequently more rely upon your conduct, which will therefore lay the blame of their miscarriages heavily on you, if they be occasioned by your negligence) and for the reducing such as are misled, a duty too generally neglected among the poor superstitious *Natives*, though expressly required by the (*b*) Canons of our Church; so that you are obliged, not onely to be able to teach your Flock, but also (*i*) *to resist gain-sayers*, *to* (*k*) *rebuke them with all Authority*, (*l*) *to stop their mouths*, to convince and perswade the *modest*, and to confound and shame the *Incorrigible*. But, in dealing with Adversaries, it were fit, that, in accommodation to the method already prescribed, of fitting them for rational discourses by first bringing them to a conscientious sense of their duty; you would therefore fit your motives to those preparations, by insisting not

(*b*) Can. of the Church of *Ireland* xl.
(*i*) Tit. i.
(*k*) Tit. ii.
(*l*) Tit. i. 11.

onely on the **Truth**, but the **Piety**, of embracing what you would perſwade them to, and the **Impiety** of the contrary; how *directly*, or *indirectly*, it countenances or encourages licentiouſneſs; at leaſt of how miſchievous conſequence the ſin of *Schiſm* upon ſuch an account would be, and how inconſiderable the contrary palliations are for excuſing it: that **Schiſm** is *a breach of Peace*, and ſo a violation of the very Teſtament of our **Lord**; *of love*, and ſo a diſowning the Characteriſtick badg whereby Chriſtians are peculiarly diſtinguiſhable from the Infidel-world; *a ſubdividing the Church into Factions and Parties*, and conſequently chargeable with the guilt of the ſcandal of the common Adverſaries, who by theſe means are induced to diſhonourable thoughts of the Inſtitutor of ſo confounded a Profeſſion, and are by theſe mutual exaſperations enabled to ſee the infirmities of all Parties by their mutual recriminations; and ſo their minds become exulcerated and impregnably

pregnably prejudiced againſt all the Rhetorick of the Goſpel, and uncapable of thoſe ends deſigned by God in it's publication (and oh how heavy an account will ſuch diſhonour of God, ſuch fruſtrating of his Evangelical deſigns, and the miſcarriage of ſuch a multitude of Souls, ſo dearly purchaſed by him, amount to!) beſides the internal miſchiefs following from it: *a weakning the common ſtrength* by diſperſing it into multitudes of inconſiderable fractions, ſingly conſidered, and ſo diſabling it for any generous deſigns of taking care of that great part of the World which never yet heard of the Goſpel, beſides *the diſſolution of Diſcipline, the contempt of the Authority, and weakning it, and ſo the great liberty made for all the vices and ſcandals of wicked men by a conſequent impunity.* I would heartily recommend this conſideration to our conſcientious diſſenting Brethren who are affrighted from our Communion by the ſcandalous lives of ſome of our pretended

ded *Conformists*, how much themselves contribute to the Calamities they so seriously deplore by bringing a disrespect on that Authority which should, if entertained with due veneration, either reform them, or make them cease to be scandalous by their perfect exclusion from her Communion.

XV. XV. But that which you can least of all want, is a study *too much neglected*, because *too little experienced*, among **Protestants**, that of **Casuistical Divinity.** For unless your *general Sermons* be brought home and applyed to *particular Consciences*; I do not know how you can be said to have used your utmost diligence for the Salvation of particular persons, and therefore how you can clear your self from particular miscarriages. I am sure, this is the way the Apostle St. *Paul* vindicates himself *from the blood of all men*. Act. xx. 26. that he had *not spared to declare unto them the whole counsel of God*, v. 26. and that, not onely publickly, but also,

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from house to house v. 20. nay that *for three years, night and day, he ceased not to warn every one with tears*; which expressions do certainly denote a greater frequency than that of their publick Synaxes, where their Preaching was in use; besides that the words ἕνα ἕκαστον, used for every one, cannot be understood of them *Collectively*, but *Distributively* and *singly*. There is a remarkable saying quoted by *Clemens (m) Alexandrinus* from an ancient *Apocriphal* work: that the companion of a good man can hardly perish without involving the good man himself in a participation of the blame; which is certainly, in a more severe sense, verifiable of a person engaged in the **Clerical Calling**, because of the charge with which they are peculiarly intrusted. The charge it self you may read in *Ezech.* xxxiii. (a passage I conceive very well worthy some serious thoughts before you un-

(m) Ἐὰν ἑκλεκτὸς γένηται ἁμαρτίαν, ἢ ἁμαρτὼν ὁ ἐκλεκτὸς εἰ μὴ πᾶς ἕνεκεν ἦλθε, ὡς ὁ λόγος ὑπογράφει, κατασθήσει ἂν αὐτὸς τὸν βίον ἢ ὁ γείτων εἰς τὸ μὴ ἁμαρτεῖν. Tradit. sub nomine S. *Matthiæ Apostoli* apud *Clem. Alex.* Strom. vii. p. 537. Edit. *Lugd. Bat.* 1616.

undertake Orders) If the deſtruction come, and take away any of your charge, whoſoever he be, he dyes in his ſins; but you, if you have not warned him, are reſponſible for him. Now I do not ſee how you can be ſaid to have warned him, when you have not taken the pains to inform your ſelf of his condition; for conſidering that you are not now to expect *Revelations*, but to judg *a poſteriori*, by the appearances and ordinary courſe of things; you cannot warn any of danger but ſuch as appear in a ſtate of Demerit, to whom God has threatned it, and that, how culpable it is, cannot be judged without examination of particular circumſtances. For do not believe that the *Pulpit-denunciation* of judgments can ſuffice, or that it can reach the end of theſe warnings, the terrifying men from their ſins, ſo as not onely to make them entertain ſome *ſtruggling velleities* againſt them, but alſo to endeavour an *effectual relinquiſhment* of them. For either they are

are *Indefinite* and *Hypothetical*, involving indeed all ſinners in the danger, but not telling who are ſuch, ſo that the *application* (which is of the moſt effectual influence for the reduction of any *particular perſon*) is left entirely to the too-partially-affected diſpoſition of the perſon himſelf (whoſe very judgment being either *diverted* or *depraved* by his vices, ſo that he is *unwilling* or *unable* to diſcern them to be ſo, and his very conſcience by that means either *actually* or *habitually* ſeared) he can be never likely to condemn himſelf, unleſs he be reduced by a particular conſideration of his own, for which he is not beholding to the *Miniſtery*; or they are ſo managed as that indeed no man can have reaſon upon that account to be particularly terrified. For conſidering that thoſe denunciations that are general do concern thoſe remainders of ſin which are as long-lived as themſelves in the moſt pious perſons; and accordingly that the Publick confeſſions of ſins, wherein

in the *pious* as well as the *impious* are concerned to joyn, and that without diſſimulation or falſhood, are ſuch as are confeſſed, in the very ſame forms, to deſerve the penalties ſo denounced, and yet it is moſt certain that *no condemnation does belong to them*; nay, though they conſtantly commit the like ſins, and therefore periodically have need of reiterating the ſame *Confeſſions*, as not being encouraged to believe it poſſible to relinquiſh all ſuch ſins, but onely to ſtrive againſt them; by this means perſons are accuſtomed to confeſs themſelves *ſinners*, nay, and great ones too, and to deſerve the ſevereſt of theſe *Comminations*, and yet all this without any terrour, ſuppoſing all this to be common to them with the Holyeſt men living, to whom undoubtedly no terrour does belong; theſe things, I ſay, being conſidered, they cannot hereby be obliged to believe themſelves actually in danger of theſe threats, and therefore cannot, for fear of them, be obliged to relinquiſh utterly

terly their endangering demerits. I doubt many a poor Soul does feel this experimentally, who, though they have lived for many years under a terrible Miniſtery, yet never have been thereby actually terrified from thoſe vices to which themſelves acknowledg the curſe of God to be due, eſpecially if they were ſecret, and ſo might eſcape the cenſures and particular reproofs of men. Beſides that by this means of onely *Pulpit-reproofs* you cannot pretend to ſay that you have warned ſuch perſons as either through *Irreligion*, or *Prophaneneſs*, or *contrary perſwaſions* (occaſions too frequent now a dayes, and comprehending multitudes of Souls) forbear the Church, or conſequently clear you from being accountable for them. But, though in publick Preaching ſins were particularized more than they are, and charged with that peculiar ſeverity they deſerve; yet you muſt remember that they are very few that can prudently be ſo dealt with: *ſuch as generally prevailed, and ſuch as*

as were notorious; ſo that for all others that are not reducible to theſe heads, (many of which may prove of as dangerous conſequence to the concerned perſons themſelves as theſe, if they periſh in them) I do not ſee how you can chuſe but be Reſponſible, if you do not reprove them by a more cloſe and particular addreſs.

XVII. XVII. I know the degeneration of our preſent Age is ſo univerſal herein, and that men are naturally ſo disingenuous, as that rather than they will acknowledge themſelves faulty, they will ſtrain their wits for Palliations and Apologies, eſpecially when countenanced by the practice of men of an otherwiſe ſevere converſation; that you may not admire if you may find ſome who may conceive me ſevere in this point. But you muſt remember the liberty I have deſigned in this whole diſcourſe, not to flatter any one in affairs of ſo hazardous conſequence; and I do not doubt but that even thoſe my opponents themſelves will be-

believe this way, though more ſevere, yet certainly, more excellent and more ſecure, and therefore though it were onely *doubtful*, yet it were *more conveniently practicable*. But for my part, I think it ſo little doubtful, as that, laying aſide that unwillingneſs that either *intereſt*, or *the ſurpriſal of a Novelty*, may create in many againſt its reception; I think there can be little pretended that may cauſe a rational ſcruple to an unprejudiced underſtanding perſon. For if a general denunciation of Gods anger againſt impenitents had been ſufficient, and no more particular application had been neceſſary to have been made than what had been the reſult of the guilty Conſciences, or the good natures, of the perſons themſelves, or the peculiar Providential preventions of God; I do not ſee what neceſſity there had been of the *Prophets*, as Watchmen, of old; or of *Preachers* now. *For that God is a rewarder and puniſher of the actions of wicked men*, none ever yet denyed that held

a Providence, much leſs ſuch as owned any written Revelations, which were able more diſtinctly to inform them what theſe rewards were; and we know it is the reply of *Abraham* to *Dives*, that if *Moſes* and the *Prophets* were not able to aſſure them of the certainty of theſe future rewards on ſuppoſition of their impenitency, neither would they be convinced though a Preacher were ſent them *from the Dead*, ſo that upon this account the ſending of Prophets muſt have been needleſs, eſpecially of ſuch as were diſtinct from the penmen of the Canonical books, and were ſent on proviſional meſſages, for concerning ſuch alone I am at preſent diſcourſing. Beſides the credibility of theſe rewards depended on the credit of the *Law* it ſelf, which was antecedent to the miſſion of *Prophets*, as being that by which they were to be *tryed*, and therefore could not in any competent way be proved by their Teſtimony; which will appear the rather credible when

S. Luke. xvi. 31.

when it is remembred that temporal calamities were the uſual ſubjects of theſe ordinary Prophetick meſſages. The onely thing therefore that they muſt have been ſent for muſt have been a particular application to the parties concerned. And accordingly this is their method ſtill to deliver their meſſage to the perſons themſelves: when to the *People*, as it was moſt frequently, in their *publick Aſſemblies*; when to their *Princes*, or to other *particular private perſons*, ſtill their practice was accordingly. Nor did they ever excuſe themſelves (as too many are apt to do now) when perſons apprehended themſelves particularly concerned, by pretending that the application was none of theirs; but ſtill they owned it, and were ready to ſuffer the inflictions of thoſe whom they had thus exaſperated. And accordingly we find it reckoned among the principal qualifications of a *Prophet* even by the *Jewes* themſelves, that he be, not onely *wiſe*, and *rich*, but alſo *valiant*. And *Jeremy* is thus

encouraged to *harden his face like braſs*, and that he be againſt the *Jewes* like (*n*) *an impregnable fortreſs*, that he ſhould not (*o*) *fear their faces* neither (*p*) *be diſmayed*; and *Eſay*, as a Type of our Saviour, hardens his *face like flint*, Iſa. l. 7. which I do not know of what peculiar uſe it could prove in this caſe, unleſs it were to embolden them that they might not fear the threats or malice of the great ones in the performance of their duty, which they had not been in ſuch danger of without this application. Beſides, if this application were not the peculiar employment of an ordinary Prophet, I do not underſtand what it was that was blamed in the *falſe Prophets*, who (*q*) *Preached peace when there was no peace.* For that ever any of them was ſo impudent as to deny the truth of Gods denunciations againſt ſinners indefinitely is no way credible; or that doing ſo, they could find credit in a Nation ſo ſignally convinced of a Providence. Their crime therefore muſt

(*n*) Jer. i. 18. vi. 27. xv. 20.
(*o*) v. 8.
(*p*) v. 7.
(*q*) Jer. vi 14. viii. 11.

must have been, that they flattered the wicked, and either made them believe their faults to be none at all, or not so great as indeed they were; or that God would either *excuse* them *particularly*, or not *punish them in this life*, or *not suddenly*, or *not severely*. And accordingly also in the New Testament we find (*r*) S. *Stephen* and the (*s*) *Apostles* charging their crimes home on their Persecutors; and to this end endued with an admirable (*t*) χαρισμα, among other gifts of the Holy Ghost then dispensed for capacitating them for their office. And that this particular application was not grounded on such particular Revelations whereby those extraordinary persons might have been enabled to judge particularly of their cases, for which we, who have none but humane fallible means of knowing the wickedness of mens hearts, may now be thought less sufficient; may appear from the frequent mention of this use of particular reproof as an (*u*) ordinary qualification for

(*r*) Act. vii. 51. 52
(*s*) Act. ii. 36 iii. 13. 14. 15. iv. 10. xiii. 10. 11.
(*t*) Act. iv. 13. 29. xlii 46. vid nam. xix.
(*u*) 2 Tim. iv. 2. Tit. ii. 15.

the **Clerical Calling**, and from the like practice of the moſt ancient Fathers and Martyrs, who every where (x) freely inveigh againſt the particular ſcandalous perſons of their times, and their Perſecutors. But theſe things are in themſelves obvious, and are a ſubject too copious to be inſiſted on at preſent.

(x) S. *Juſtin. Martyr* against *Creſcens* a *Cynick* Philoſopher, and the *Romanes* Apol. and *Tertullian* ad *Scap.* & *Apol.* S. *Cyprian* ad *Demetrian*, &c.

XVII. XVII. Suppoſing therefore this neceſſity of a particular application, it will be eaſie to deduce hence the neceſſity of your ſkill in **Caſuiſtical Divinity.** For if you muſt particularly apply you muſt particularly know the ſtate of the **Conſcience** you have to deal with. And that you may judge it when known, you muſt know *the means of acquiring all virtues, and of avoiding all vices and ſins, and the ſtreſs of all Lawes, and the influences of all circumſtances conſiderable, and the way of dealing with all tempers*; that you may never judge raſhly, that you may adviſe pertinently and ſucceſsfully, that you

you may ſo provide for the preſent as that you may foreſee dangerous conſequences, that you may not run Conſciences on perplexities by making one duty inconſiſtent with another; all which do ſome way or other belong to **Caſuiſtical Divinity**. Eſpecially it will concern you to be ſome way ſkilled in all Lawes more immediately relating to *Conſcience: the Law of nature*, and the *Poſitive Lawes of God* and the *Church*, which are to be your Rules in affairs of this nature. And, becauſe the **Law of nature** intirely, and all other Lawes as to their particular influences and applications to particular Caſes, as indeed alſo all *uſeful humane learning*, do ſome way depend on the accurateneſs of your *method of Reaſoning*; therefore here it were convenient that you be provided with thoſe requiſites for ordering it which are mentioned in my *Letter of advice for Studies*; for without this your inferences will be lame and imperfect, and not ſecure to be relied on by a perſon in your dangerous condition. XVIII.

XVIII. XVIII. But beſides theſe qualifications of knowledge, for informing people concerning their duty there are alſo other practical requiſites for inducing them to the obſervation of it. Such are *an experience and prudence in the* Ars voluntatis (as Nierembergius *calls it*) *an undoubted courage and confidence in enduring all difficulties that may, and undoubtedly will, occur in the performance of your duty; a ſweet and ſociable behaviour that may win, yet grave and ſerious that may awe, the hearts of men*; but above all, even for the ſake of your Cure, as well as your own, *a holy and exemplary life*. Of theſe in their Order. Firſt therefore your firſt qualification of ſkill in the *Ars voluntatis*, the Art of (*y*) *catching men*, that I may ſpeak in the language of our Saviour, and S. *Paul*, will require both *experience* in the nature of theſe mental diſeaſes, for your *information*: and *prudence* in the *application* of their cure; for without theſe you can with as little rational confidence

(*y*) Mat. iv. 19. Mark. i. 17. 2 Cor. xii. 16.

ven-

venture on their cure as the *Physician* that were neither skilled in *Symptomes* or *Diseases* or the *virtues of herbs* and *minerals* which are their usual remedies; and were as responsible for their miscarriage under your hands as the law makes *Empiricks* and *unskilful persons*. For understanding the nature of these mental diseases, you must remember that, as *virtue* is the *improvement*, so, *vice* is the *debauching* of the rational faculties, and therefore you cannot expect to prevail on mens interests and inclinations by a bare representment of the unreasonableness of their actions; for it is clear that *Reason* is no measure of the actions of *Brutes*; and therefore whilest men live not above the *Brutal principle*, that which is *animal* and *sensual*; Reason is as little valued by them as the richest Indian gems by the *Dunghill Cock* in *Æsops*. So that indeed your work must be first to make them reasonable before you propound your reasons to them; and it is half done when you

you have made them capable of hearing reaſon. Whileſt therefore they are unreaſonable, you muſt deal with them as we do with *children* (it is a ſimilitude excellently urged and illuſtrated to this purpoſe by (z) *Maimonides*) firſt allure them by motives proportioned to their preſent capacities, to perform the *material actions* of virtue, till by uſe they be confirmed into a *habit*, which when it is *well rooted*, it will then be eaſie by ſhewing the rational advantage of them (which they will then be capable of underſtanding and perceiving) both to endear their duty, and rectifie their intentions, and ſo to make them *formally virtuous*. And the prudent managements of this affair are the ἐπωδαὶ, mentioned by (a) *Socrates*, the (b) *wiſe charming* in the *Pſalmiſt*, the (c) *Serpentine wiſedom* commended by our *Saviour*, the *craft* and *catching with guile* mentioned by (d) St. *Paul*. Now for this it will be neceſſary, in point of *experience*, that you be acquainted with thoſe

(z) *Port. Moſt.* Edit. *Oxonienſ.* 1655 p. 38. 139, 140, &c.

(a) apud *Platon.* in *Phæd.*

(b) Pſ. lviii. 5.

(c) S. Mat x. 16.

(d) 2 Cor. xii. 16.

thoſe difficulties in your ſelf (for thus our *Saviour* himſelf is obſerved, by the *Author to the Hebrewes*, by his (e) *fellow-feeling of our infirmities*, to be qualified for his being *a merciful High Prieſt*, and being *able to ſuccor them that are tempted*) and "in others; both as to their tem- "pers, and habitual inclinations, "and callings, and daily converſati- "ons, and the temptations likely "to occur: to know the material "virtues they are inclined to, and "to lay hold on the *mollia tempora "fandi*, their good humours, and "lucid intervals, and Providential "impulſes; for without theſe things you cannot know either how to win them, or how to keep them, and ſecure them from *Apoſtacy* eſpecially if of a fickle and variable humour, as moſt men are in their ſpiritual reſolutions. Beſides **Prudence** will be neceſſary as to all its requiſites: **Circumſpection**, to diſcern the whole caſe as to all the *Precepts* and *Prohibitions* to which the *Action* may be obnoxious; all the *Inclinations*, and

(e) Heb. ii. 17. 18.

and thoſe many times very different, if not contrary, in the ſame perſons; all the *circumſtances* accuſing or excuſing, of which allowance is to be had; **Caution**, in a foreſight of all dangers, which upon the aforeſaid conſiderations may be probably expected, and in allowing for future probable contingencies: **Judgment**, in accommodating the *Lawes*, and the *Actions*, and the *Inclinations* of the Patient in a due proportion, and providing for their ſeemingly-contradictious neceſſities.

XIX. XIX So alſo, that *Boldneſs* and **Courage** is another qualification for this purpoſe, ſeems clear, not onely from the Old Teſtament paſſages intimated formerly concerning Prophets, but alſo, from the New Teſtament where it is uſually mentioned as a χάρισμα of the Spirit that was to fit them for the diſcharge of their **Clerical Calling**. Thus the **confidence** of St. *Peter* and St. *John* was admired by the *Sadducees* Act. iv. 13. which is intimated to have proceeded from the *Spirit*, v. 8. and ac-

accordingly this was alſo prayed for for the future v. 29. And this is alſo obſerved concerning St. *Paul* after his addreſſes to the exerciſe of his office, that he was **Strengthned** *in his diſputations with the Jewes*, Act. ix. 22. which is Paraphraſed by his **ſpeaking boldly** *in the name of Jeſus* v. 27. And this I conceive to be that (*f*) *Preaching with* **Authority** mentioned concerning our *Saviour*; and that (*g*) *Preaching with* **Power**, *in the evidence and demonſtration of the Spirit*, concerning the *Apoſtles*. And indeed without this you can never expect to be able to undergo the difficulties you muſt engage in, in the performance of your duty. For how can you tell the great ones of their ſcandalous Sins, or reprove gainſayers, or ſhame the guilty, or deſtroy the confederacies of the Wicked, without exaſperating many vitiouſly diſpoſed minds againſt you? And if you fear ſhame, or the ſpoyling of your goods, or the pain of your body, or death it ſelf; you muſt needs

(*f*) Mat. vii. 29. Mark. i. 22 Luk. iv. 32.
(*g*) 1 Cor. ii. 4.

needs fear those in whose power it is to inflict them on you; and if you do so, then, considering that they are so fondly enamoured of those things that tend to their ruine as that they bear their deprivation with impatience, and, like madmen, prosecute their benefactors with detractions and hostilities (so little sensible they are of the favour conferred on them, in dissuading and restraining them from them) you can never, upon those terms, be able to rescue them from their danger. This is a qualification, though now extremely neglected, of so very momentous consequence, as that I shall beseech you to be tender of it, for your *Flocks* sake, if not for your *own*. For, believe it, their everlasting welfare depends more nearly on the fidelity of your admonition; and it is to little purpose for you to keep the *watch* if you do not give *warning* at the approach of danger; or, with the *Dog*, to *observe* the flock, if you do not *bark* when the Wolf is ready to devour them. Let not

not therefore the pretence of youthfull modeſty, or the danger of petulancy or unmannerlineſs, or the accuſation of incivility, or a ſlaviſh compliance with the ceremonies of the World, or whatever other pretences may be produced by ſuch as are either willing to Apologize for their neglect in this kind, or are conſcious of ſomething in themſelves that may deſerve the exerciſe of this dreaded ſeverity (as men are generally too ingenious in palliating the occaſions of their own ruine) rob you of a jewel wherein the ſecurity of ſo many Souls is ſo nearly concerned. You may, I believe, think it difficult, how to bring your ſelf to it, and when you have it, how to beware of offending on the oppoſite extreme, of being petulant and impertinent, and rendring your ſelf unſociable. For acquiring it I ſhould adviſe you to take care of ſpending your Tyrocinium under the wings of a **Patron**, at leaſt ſuch a one as would be offended with your **Freedom**; but rather in a manage-

nagement of an inferior little *Family*. 1 *Tim.* iii. 4. 5. And this may ſerve for acquiring an habit of confidence. But then for the reaſon of it, if I may take you for the perſon the former qualifications have ſuppoſed you to be, you cannot be unprovided: for he who values not any *Worldly enjoyment* as great, can never be awed by any worldly *Pomp*; and he that undervalues even *death* it ſelf, the King of Terrours, can never be affrighted by the means of any mortal, how great ſoever, whoſe power can extend no further, from the performance of his duty. But then for avoyding the other extreme of *petulancy*; believe it Firſt, that, if you could not avoyd it, yet it were much the ſafer exceſs both for your flock, and for your ſelf: for your *flock*, who muſt needs be leſs prejudiced by being charged with faults they are not guilty of, or unſeaſonably, than by being permitted in a total ignorance of ſuch as are unqueſtionably dangerous, *a falſe alarm being ſometimes more*

more ſecure than none at all; and for your ſelf, your imprudences in this kind being alleviated by many commendable ingredients, a zeal for God, and a conſcientious ſenſe of your duty, and a good intention, and the preſervation of a vigilant and active Spirit, which is more frequently *uſeful* in your profeſſion than its *reſtraint*. But Secondly, for avoyding it, if you take care that neither your ſelf, nor the perſon concerned, be in a paſſion when you adviſe him, you will both find him more tractable, and your ſelf more ruleable, and more ſteady, in obſerving the preſcriptions you have reſolved on before. And then for furniſhing you with ſuch rules of reſtraint of anger other ordinary books may be ſufficient; and therefore I forbear.

XX. So alſo for your **Converſation**, that it muſt be **Sweet** and **Winning**, may appear from the ſuppoſals already premiſed. For, conſidering that the perſons, you have to deal with, are not as yet XX.

ſuppoſed capable of reaſon; and your very preſcriptions themſelves, bluntly propoſed, are ſufficient to make them averſe from hearkning to you, and ſo to fruſtrate your whole deſign by an unſeaſonable precipitation; you muſt therefore firſt allure them, not by the reaſons of the duties themſelves, but by that great good will you are to ſhew to them, whereby they may be induced, as Children are, upon account of their Parents, or other friends they are fond of, to believe that you would never adviſe them ſuch things if you were not very confident that they would effectually conduce to their good. Now to convince them of this your good will, you muſt condeſcend to their Childiſh apprehenſions as far as is lawful, that is, you muſt ſhew it by a ſweet and willing readineſs to promote that which themſelves conceive to be for their good where it may not prove really inconſiſtent with it, by an avoyding all needleſs occaſions of offending them, and by

by that means ſhewing an unwillingneſs to impoſe any thing on them to which they are averſe, without a great conviction of its being uſeful for their greater intereſts. But for this end you need not imitate them in all their actions; for that were not *to reach them out of the ditch*, but *to fall in your ſelf for Company*. But you muſt bear with their impertinencies, and ſtill (as near as you can) proportion their preſent duty to their preſent habitual abilities, not diſcouraging them in their faylings, but rather thence taking occaſion to ſtir them up to a greater future diligence; and have a care of making them entertain harſh and unworthy notions of Religion: *that it is a ſtate of life, melancholy and ſad, and a perpetual valediction to all joy and comfort; that it renders a man burdenſome to himſelf, and troubleſome to all the Society with whom he does converſe; that it is ſo wholly deſigned for future hopes as that it can have no portion in preſent enjoyments.* Rather let them know by your

doctrine and behaviour, *that it is not an exchange of joy for ſorrow, even in this life but of inferior, baſer, leſs ſolid and leſs laſting ones for ſuch as are incomparably more valuable and more ſecure; and that it is ſo far from diſturbing or embittering Societies as that, on the contrary, it obliges both to love and to be worthy to be beloved, to do all the good we can to all mankind, which muſt needs mutually endear them; and qualifie them for a mutual renunciation of their own wills in complyance with each other, and that indeed, not onely by way of complement.* By all means therefore be chearful before company, that you may not bring an ill report upon the pleaſant land of Promiſe, like the murmuring ſpies (*h*) but take a ſpecial complacency in ſeeing others chearful as well as your ſelf (it was Recorded as a ſaying of our *Saviour* in the interpolated Goſpel according to the *Nazarenes*: *Nunquam lætus ſitis niſi cùm fratres in charitate videritis*) and do not willingly give any offence to any, but where juſtice and

(*h*) Num. xiii. xiv.

and their own greater intereſt require it; and even then, take care that their offence rather be, at their own *guilt*, than your *way of admonition*, at leaſt beware that they may have no *juſt reaſon* to do ſo. But eſpecially take care to behave your ſelf chearfully in your exerciſes of auſterity that they may underſtand that there are indeed other joyes beſides thoſe of ſenſe, and that they are chiefly then to be expected when the mind is freeſt from worldly ſolaces. But that which will be a ſpecial endearment of you to Society, will be neither to ſpeak evil of any behind their backs your ſelf, nor to hearken to ſuch as would; to prevent all quarrels before your preſence, which will be eaſier, either by preventing the occaſion or increaſe of paſſion, which will be alſo ſo much eaſier if it be taken before it grow unruleable; or by diverting the diſcourſe, or withdrawing one from the other; or, if they be already fallen out, by endeavouring their reconciliation, and a good un-

derſtanding among them for the future; to be the common preſervative of peace among your flock, and the Arbitrator of their differences. Yet you muſt withall take heed that this complyance be not prejudicial to that **grabity** and **ſeriouſneſs** which is neceſſary for preſerving that Sacred reſpect to your **Office** primarily, and to your **Perſon** in regard of your Office, which is neceſſary for deterring many, even in a mute way, from their ſins, by virtue of thoſe unobliterated impreſſions of Conſcience and Modeſty, and that ſlaviſh honour of virtue and ſhame of vice, which naturally ſeize on the moſt debauched perſons imaginable. And ſeeing that the whole recommendation of your Doctrine is, as I ſaid before, in accommodation to theſe Childiſh apprehenſions of the vulgar, reſolved into their eſteem of your perſon; you ought above all things to be tender of thoſe requiſites that are neceſſary either for acquiring this eſteem, or its preſervation. And this ſeeming con-

contradiction that seems to be betwixt this **Complyance** and **Awfulness** may thus conveniently be reconciled, if you observe, that your *Complyance* be in your *Censures*, but your *Awfulness* in your *Practice*; by being a mild Judge of other mens Actions, but a severe censurer of your own; condemning onely evil things in others, but the very appearances of it in your self (as you must needs do if you would be *exemplary*, and you must be exemplary if you would *awe*) for in order to your own practice, you must consider, not onely the *nature* of the *thing*, but the *Decorum* of your *person* (which, because it is so necessary for capacitating you for the discharge of your Calling, you must be obliged to observe under pain of *Sin*) so that that may be lawful for a *Laick*, which cannot be so for you. For your own persons sake therefore you are to forbear, not onely such things as are *unlawful in their own nature*, but such as are *inexpedient*; not onely such as are *inexpedient*, but

ſuch as are *indecent*; not onely ſuch as are *indecent for others*, but ſuch as are ſo *for you*; not onely ſuch as *are ſo*, but ſuch as may *appear ſo*; not onely ſuch as may appear ſo on *juſt and reaſonable grounds*, but ſuch as may be *thought ſo* by others, and ſo may engage them in ſin, though *unjuſtly and unreaſonably*. Nay, even in things that were *lawful* for you, it were well that, if they be any thing *light* and *trivial*, as exerciſes & recreations, or telling of merry ſtories: that they were either not done before the vulgar Laity; or if they be, that they be managed with ſuch ſparingneſs and abſtemiouſneſs, that it may appear that they are rather uſed for their *profit* than their *pleaſure*, and therefore that you be neither *tedious* nor *eagerly concerned* in them. But moſt of all you are to take care of jeaſting with the inferior Laity themſelves, who, as they are leſs capable of reaſon, and ſo more awed by theſe ceremonial diſtances, are alſo more apt to deſpiſe you, when they ſee them tranſgreſſed by you. XXI. But

XXI. But that which is the first second and third requisite for this Calling, as the *Orator* said concerning *Pronunciation* in *Rhetorick*, is a **holy and an exemplary Life.** For seeing that the vulgar is thus to be decoyed to embrace your Doctrine, not for its *Reason*, but for the *respect* they are first to entertain *for its Preacher*; as you must maintain your own credit among them, that they may be ready to believe what is taught them by you, so you must also let them understand that what you teach them is indeed believed by your self, and they can have no reason to believe you do so unless they see you practice it. For do not the same duties oblige, and the same menaces belong to you, as to them; and cannot you (even by your own confession) expect a more favourable hearing (if you may not fear one more severe for the reasons already mentioned) and is *Hell* and *Damnation* the acknowledged reward of those actions you are guilty of your self? If you were fear-

fearful that this were true, certainly you would not venture on them; if you be not, how is it credible that you do believe them? If you do not believe them your ſelf, how can you perſwade others to believe them for your ſake, who are (as I ſaid before) uncapable themſelves of judging of your ſolid Reaſons. How little ſolid ſoever this way of arguing be in it ſelf, yet aſſure your ſelf, it is that on which the practices of the vulgar, to whoſe apprehenſions you are to accommodate your ſelf in this affair, are mainly grounded. I might have ſhewn you alſo further, what influence this would have in procuring the qualifications already mentioned, that belong to Morality. For **Experience**; you muſt needs be better acquainted in dealing with other mens conditions, when you had firſt tryed their weakneſſes in your ſelf. This would inform you how tender a thing **Conſcience** is, and yet how tickliſh; how many miſunderſtandings it is obnoxious to, and how it is influenced

ced by the difference of mens humours and constitutions. And this must, at least, make you tender and cautious in dealing with them. For **Prudence** also, that being nothing else but the *impartiality whereby right Reason is able to judge concerning circumstances*; and the *rectitude of Reason* consisting in the immunity of the understanding from all prejudices, either *intellectual* or *moral*; holiness of life contributing to this immunity, removing those moral prejudices which are of greatest concernment here, must also be considerably advantageous for enabling it to judge *prudently*. So also for **Courage** and **Confidence**, how can he fear the faces of men who undervalues all that for which they fancy themselves so very terrible, even *Death* it self with whatsoever aggravations; who has the encouragement of glorious future hopes, and present visitations; who is fully confident of the good will of God (from whom he receives them, when incurred in his Service) that his

his Tribulations ſhall be proportioned to his abilities; and accordingly that, if they be great, his Conſolations ſhall be the more, which are ſo much valuable beyond them, that the *ſevereſt Tribulations* prove in the event the *greateſt Bleſſings*, as intitling him to them? So alſo it has been already ſhewn how a ſweet and ſociable, yet grave and ſerious, behaviour is either the expreſs duty of *Religion* it ſelf, eſpecially that of a *Clergieman*, or a neceſſary conſequence from that excellent temper Religious exerciſes are likely to bring its *Practitioners* to.

XXII. XXII. Now becauſe this *Sanctitie of life*, as in you, muſt alſo be Exemplary, it will therefore be neceſſary that it have two qualifications: that it be Excellent, and that it be Conſpicuous. For an Example muſt be underſtood, in regard of them to whom it is propounded, to have the notion of a Rule; and a *Rule* muſt be able to rectifie the Actions that are to be ruled by it; which it cannot do if either

either *there be any obliquity in it ſelf, or if its rectitude be unknown to the party concerned in it.* Its *Excellency* muſt be neceſſary in reſpect of the *Vulgar*, who are concerned to imitate it; and therefore muſt exceed the ſtrict duty of a *Laick*; for uſually Learners do allow themſelves a liberty of falling ſhort of their Copy, and therefore if ever the Laity do reach the ſeverity of their Paſtor; either they muſt thence forward not make his Practice their Precedent, or be incurious of a further progreſs. The former I have already intimated, how diſproportionable it is to their ordinary apprehenſions. And how dangerous the later is, every mans experience may inform him; that whileſt he growes negligent, he looſes what he *has*, as well as fails of the gains he *might have* made; and beſides that is never likely to reach to that perfection, at which, it is the duty of a *Laick*, as well as a *Clergieman*, to aim. And you muſt remember with what favour they are likely to judge

judge their own having reached your example. Besides, you should consider that they will not measure their own perfection by the multitude of duties, but the excellent manner of performing them; and that they are all sensible (of what is truth whether they were so or not) that you are obliged to some duties in which they are not any wayes concerned; and that therefore they discharging their own duties as well as you do yours, though they be fewer, yet that they are equal with you. You must therefore so behave your self as to neglect no part of your duty: whether as to your *general*, or your *particular Calling*; as a *Christian*, or as a *Clergieman*, that may be subject to the observation of men (for this kind of *Perfection* is acknowledged possible by all *Protestants*) and that, not onely in omitting no duty, but in performing all the good that may be expected from your *Profession*. Otherwise how can you (*i*) *silence Blasphemers* with confusion and shame

(*i*) S. Pet iii. 16.

whilest

whileſt they may have any juſt occaſion of carping at you? How can you (*k*) *adorn your Profeſſion*, and bring even Infidels to an acknowledgment of the glory of God by the excellency of your Converſation. Remember that theſe expreſſions now mentioned from the *Apoſtles* are ſet down as the duty of *Private Chriſtians*; and what ſeverity muſt then be neceſſary for them who are to be *patterns*, not onely to the *World*; but alſo to thoſe who are to be their *Precedents*? And beſides your *greater duties*, it will concern you to be punctual even in *ſmall things*; in fulfilling your duty, and performing your promiſes, how frivolous ſoever the matter were; for this was it that gained the Phariſees ſuch a reputation of Sanctity, and yet not blamed by our Saviour; but their *Hypocriſie* in obſerving theſe minute things with a ſcrupulous ſeverity, but neglecting the weightier matters of the Law without reluctancy. Put eſpecially it will concern you to be cautious

(*k*) Tit. ii. 10. 1. Pet. ii. 12.

and

and ſevere in ſuch virtues as concern *a moral civil Converſation*, and in matters of *worldly intereſt*, for theſe are the peculiar objects of the *Love*, and conſequently of the *jealouſie* of the *Vulgar*, and therefore here you may expect to find them moſt *ſeverely Critical*. And if theſe virtues be taken care of, you may expect to find them more favourable in cenſuring *vices of the Spirit*; for this is that which ſo ingratiates the **Quakers** and other *Enthuſiaſts* with them, whoſe other vices of *uncharitable cenſorieuſneſs*, and *Spiritual pride*, and *Imperious dogmatizing*, are ſo far from being noted by them as that, when they gain *Proſelytes* it is not upon *rational accounts* (which they diſclaim under the opprobrious name of *carnal reaſonings*) but by a recommendation of their *Perſons*, upon account of their ſevere obſervation of *ſecular Juſtice*.

XXIII. XXIII. But it is alſo further neceſſary that this **Excellency** be **conſpicuous**. And this qualification, though of Excellent uſe for your Flock,

Flock, may prove of dangerous consequence to your self, if not discreetly managed. The use of it for the good of others appears from those passages of Scripture, wherein Christians are called (*l*) *the salt of the Earth*, (*m*) *the City that is placed on a hill, and cannot be hid*, (*n*) *the Luminaries of the World*, (*o*) *not to be concealed under bushels, but placed in Candlesticks*; and where they are commanded (*p*) *to let their light so shine before men, that they might see their good works, and glorifie their Father which is in Heaven*; many of which are spoken indeed to private Christians as well as others; but especially concern the Clergie, who are to be luminaries to the Commonalty as they are to the Gentile World. And upon this account (the necessity of the Church requiring it) St. *Paul* himself (*q*) *becomes a fool* (it is his own expression) even in publishing the materials of his own praise: the sufferings, and miracles, nay the Revelations which were such as

(*l*) S. Mat. v. 13. Mark. ix. 50. Luk. xiv. 34.
(*m*) Mat. v. 14.
(*n*) Phil. ii. 15.
(*o*) Mat. v. 15. Mark iv. 21. Luk. viii. 16. xi. 33.
(*p*) Mat. v. 16.
(*q*) 2 Cor. xii. 11.

might not onely prefer him before the false Apostles, but equal him to the true ones themselves. And most expressly he perswades them (r) *to provide for things honest, not onely before God, but also before men.* Accordingly the *Bishops* by the *Ancient Canons* were not to go any where without the attendance of some of their *Clergie* that might be able to give Testimony of their behaviour; and St. *Ambrose*, (s) that severe distributer of his time, prohibited none for coming to him at any time, though he supposed that persons would not be so unmannerly as to disturb him unnecessarily when they saw him better employed, as St. *Augustine* witnesses; and another *Bishop*, in (t) *Sozomen* is mentioned to have kept open house that any might at any time surprize him if engaged in any indecent Action. You must not therefore think that when our Saviour reproves the Pharisees for doing their Actions so (u) *that they might be seen of men*, and on the contrary seems to prescribe

(r) Rom. xii. 17. 2 Cor. viii. 21.

(s) *Augustin.* Lib. vi. Confess. c. 3.

(t) *Acacius Ber.* apud *Sozom.* Eccl. Hist. Lib. vii. c. 27. *Niceph.* Cal. Lib. xii. c. 47.

(u) S. Mat. vi. 2. 5.

ſcribe ſuch a ſecrecy as that (x) *the right hand may not know what the left hand does*, that it is in all caſes forbidden that our good Actions be known, or that we are alwayes obliged to conceal them; but that it is expedient that we conceal them when their publication may not be peculiarly ſerviceable for the edification of others; not to publiſh them for any complacency we are to take in them our ſelves, but merely for that Service to God for which we may be enabled by our Reputation among men. I confeſs the publication of virtues is very diſadvantageous in ſeveral regards for the perſon: partly becauſe *Experience* ſhewes that the *heats* of *Religious Paſſions* themſelves, as well as others, *evaporate* by being *vented*; partly becauſe it expoſes us more to the inſpection and *Cenſures of men*, which, whatever they be, may prove dangerous to us if they be intended by us. For it is hard to intend them without ſome *complacency* and *concernedneſs* in them, which, whether

(x) Ib. v. 3.

it be for *God's ſake* or *our own*, is alike dangerous. For if we be *concerned*, then we muſt needs be *diſcouraged* if they fall *contrary* to our expectations; or if they prove *favourable*, it will be very hard to diſtinguiſh what is uſeful for the Service of God, and what onely gratifies our own humours in the object of our complacencies; which difficulty is by ſo much the more dangerous, inaſmuch as it is more Spiritual, and leſs eaſily diſcernible, virtues either ſuppoſed or real being its moſt dangerous temptation; which is a deplorable caſe, to be at the expence of denying our ſelves, and ſuffering all the difficulties of materially virtuous Actions, and yet to looſe the reward of them by ſeeking it unduly and prepoſterouſly. But on the other ſide, the conveniences of having your Reſolutions and ſeveral of your Actions known, are: that expoſing your ſelf hereby to *publick cenſure*, you may, *if true*, take them for warnings and admonitions; if falſe, for tryals and

and exercises of your Patience; that you may therefore terrifie and awe your self into a greater caution, when you remember so many *Critical* eyes ready to observe your lapses; that you may avoyd many impertinent temptations which all will be ashamed to motion to a person unlikely to entertain them. And assure your self that it were much more beneficial for the edification of your *Flock*, that you were *Hypocritical* than *Licentious*; and that it is the safer extreme to err in professing too much than too little, as long as it does not *appear* that your Profession is not real. For the Hypocrite onely perishes himself, but may notwithstanding *save others though* himself *be Reprobate*, as the *Apostle* does (*y*) imply, and he honours Religion even in counterfeiting it, which must needs alleviate his condemnation. But the scandalous licentious person is like the *Dragon* in the *Revelations*, (*z*) that involves the very *Stars* in his own ruine, or like him in the *Gospel*,

(*y*) 1 Cor. ix. 27.

(*z*) Rev. xii. 4.

who not onely breaks the Evangelical prescriptions himself, but *also teaches others to do so too*, who though he do it in the most frivolous instances, yet our Saviour himself threatens that he should be the least in the Kingdom of Heaven, that is, none at all, as it is usually understood S. *Matth.* v. 19. though, for my part, I had rather understand by the *Kingdom of Heaven*, the *Gospel-state* (for this seems to be the notion of it S. *Matth.* iii. 2. iv. 17. x. 7. xi. 11. xiii. 24. 31. 33. 41. 44. 45. 47. 52. xviii. 23. xx. 1. xxii. 2. xxv. 1. and of the Kingdom of God S. *Matth.* xii. 28. xxi. 43. *Mark* i. 15. iv. 26. 30. *Luk.* iv. 43. vii. 28. viii. 1. x. 9, 11. xi. 20. xiii. 18. 20. and accordingly the *Gospel* it self is called *the Gospel of the Kingdom*, and they who are interessed in it, *the Sons of the Kingdom*, upon several occasions) and by *the being least therein*, the least participation of its priviledges, according to which the meaning will be: that he who teaches men to despise the least injunctions

ctions of the Gospel (who yet may still own himself a Professor of it, which cannot justly be pretended of him that teaches to despise the greatest) shall enjoy least of the Gospel priviledges, whether it be in a diminution of his reward, or a mitigation of punishment, or in enjoying exterior priviledges onely in opposition to the interior. I have the rather mentioned these perswasions because I verily believe the fear of being noted of **Singularity** and **Hypocrisie** & **affectation** does deter many, not onely of the *Laity*, but the *complying Clergie* themselves of our Church, from making an exterior profession of what they do most conscientiously practice in private; to whose consideration I shall onely at present recommend that severe threatning of our Lord, that *of them who are ashamed of him before men he will also be ashamed before his Father and his holy Angels.* Now that you may accommodate these difficulties together, and so let your other virtues appear, as that their ap-

Mar. viii 38. Luk. ix. 26.

appearance may not prove prejudicial to your modesty; you must take heed that that publick applause do not provoke you to think better of your self than you really deserve; which you may have reason to avoyd, if you remember: that whatever men think of you, yet *you are really no greater than God knowes you to be*, and that by this measure you must expect your reward; that men are fallible in their judgments, judging according to *Fondness*, or *Affection*, or *Charity*, which will not onely provoke, but oblige, them to judge well when they find no reason to the contrary, though indeed there be; by which means good men themselves may be mistaken in judging *too favourably* of you, and that *commendably*, in reference to themselves; and in their Informations, knowing nothing but the bare action, but not the intention from whence all its morality is most properly, and most securely, estimable. Be sure therefore that this shewing your works to others be like the

(a) Cloud

(a) *Cloud in the Wilderneſs*, which on the one ſide enlightned the *Iſraelites*, but on the other darkned the *Egyptians*. So let their excellencies appear outwardly, that they may ſtir up your Spectators to the praiſe of God, and the emulation of your Example, as that, at the ſame time, onely their Imperfections may appear inwardly to your ſelf, which may proſtrate you to as low a Humiliation. Beſides, it were well that beſides what they knew, you would reſerve ſome greater Excellencie unknown, for which you might onely have regard to God, who ſees in ſecret what he will openly reward. For if you can do any Excellent action for which you can have no motive or deſign in *this World*, then it will be clear that, even in thoſe whereby you may gain ſecular applauſe, yet that is not your either onely, or ultimate, motive. And in general, where you find their *commendations* exceed your *merits*, let it ſtir you up to a *virtuous ſhame* of *being* leſs worthy than you *ſeem*.

Exod. xiv. 14.

XXIV.

XXIV. XXIV. But that without which all theſe qualifications will not ſuffice, if ſeparated from it, and without which you cannot prudently venture on ſuch a dangerous Calling, is a **Reſolution** of perſiſting in them all firmly and unmoveably for the future. For this is the *prudent conſideration* of the builder ſo much commended by our Saviour, (and you muſt remember that the Analogie holds very well in the **Clerical Calling**, for as himſelf is called an *Architect*, 1 *Cor.* iii. 10. ſo his employment is called *Edification*, not onely there, but alſo *Rom.* xv. 20. *Gal.* ii. 18. 2 *Cor.* x. 8. xii. 19. xiii. 10. *Eph.* ii. 20. 21. iv. 11. 12.) that built his houſe upon a Rock, againſt which neither the rainy Torrent, nor the violent Rivers, nor the Tempeſtuous Winds, were able to prevail. S. *Matth.* vii. 24. 25. For you muſt remember that *not to maintain* your building is as great an Inconſideration as *not to finiſh it*; though indeed, *final Perſeverance* being the onely accompliſhment of this

this building, it cannot be *finiſhed* if it be not *maintained*. You muſt therefore beſides the former qualifications, which are requiſite to this purpoſe, remember that the Calling, you are undertaking, will oblige you for your life, and therefore your choice, if imprudently made, will *therefore* be of worſe conſequence, becauſe it is irrevocable; ſo that your chief care muſt be to foreſee whether you be able to perſevere afterwards in maintaining what you have begun, and that for your whole life. And for this end you muſt conſider your qualifications themſelves: whether they have appeared onely in *ſingle Acts* or in *Habits*; or if in Habits, whether they be *newly acquired* or *ſtrongly confirmed* and *rooted* by *cuſtome*; for you cannot truſt any other Habits for their duration for ſo long a time. Beſides you muſt conſider whether your Temper be *fickle*, or *ſtable*: if it be fickle, you can truſt no Habits themſelves longer than you perſevere in the ſame humour, or till they may de-

decay gradually according to the method of their acquisition. Then also you must consider the *difficulties* you may have occasion to conflict with, which if they be *less* than those you have already dealt with or *equal*, you may hope to persevere but if *greater*, you cannot conclude that, because your Habits have been so confirmed as not to yield to smaller difficulties, therefore they would be able to hold out in greater trials. And for those you must not onely foresee such as you are likely to encounter at your first entrance upon this holy Calling, but such as you may probably meet with in the course of your whole life, but still with regard to the proficiencie you may make in confirming those Habits you have against the time you may have occasion to meet them in, if you be not deficient to your self. Nor would I have you think that I herein make your *future hopes* of the grace of God a *Cypher*, in requiring you to foresee all future difficulties, and to measure them by pro-

roportion to your *present strengths*; or you see I do not deny the neceſſitie of the grace of God for bringing you to this excellent frame of Spirit I have been hitherto deſcribing; nor all ſuch hopes of Grace for the future as may be grounded on Covenant-conditions, your cooperation and improvement of what you have at preſent; ſo that the onely Grace whoſe hopes I have ſeemed to exclude, is that which is extraordinary and uncovenanted, ſuch as is all that which is neceſſary for overcoming thoſe difficulties, which you have voluntarily incurred your ſelf, and which were not likely to befall you in an *ordinary courſe* of *Providence*, nor are brought upon you by an *extraordinary*. But as for other difficulties, which *cannot be foreſeen*, but are merely *caſual* in reſpect of *ſecond cauſes*; you need not be ſo *anxious*, but leave them confidently to that Providence which has prohibited your carefulneſs for them; and do not fear your being diſappointed in ſuch dependences

dences as are not *raſh* and *imprudent*, as long as you are otherwiſe careful of performing thoſe *duties* on which your title to theſe *promiſes* does depend.

XXV. XXV. If you be already engaged in Orders, as this diſcourſe ſuppoſes you not to be, you may be tempted to think all that has hitherto been ſaid digreſſive and unſeaſonable. But you will find no reaſon to do ſo after a little recollection. For as, if you be not, there will be no occaſion for ſuch a ſurmiſe; ſo if you be, yet it will be uſeful to you, if not as a warning to ſhew you what you are to do, yet at leaſt as an information, both what you ought to have done before, and what you ought therefore to be penitent for, if you hitherto have neglected it, and upon what you are to lay out your whole endeavours for the future. But, to proceed, ſuppoſing now that you are the perſon I have been hitherto deſcribing, you cannot ſtand in need of any **particular Rules**; for if you be thus called by God

God you ſhall be *taught by him* in the performance of the duty to which he has called you (I mean this *Teaching* as well as the *Call* in an *ordinary Providential ſenſe*, which is that wherein the Propheſies concerning it are verified under the Goſpel) for both this *Prudence* and *other abilities* will be able to guide, and this *Piety* to ſuggeſt, what is fit to be done upon all particular exigencies; and as thoſe themſelves are gifts of the Spirit, ſo their improvement will intitle you to greater, ſo that their direction and influence is rather to be imputed to God than man, though it be true, that now by virtue of the Evangelical Covenant they are uſually conferred in the uſe of ordinary means, and this reaching particular circumſtances muſt needs make all rules unneceſſary. If you do not underſtand this coherence, you may more clearly by this chain of principles: Firſt, the Providential teaching and direction of God is that of right reaſon, ſo that they that are led by it are led by God; Secondly,

condly, that we may be led by right reason two things are *necessary*, and these two are *perfectly sufficient*: First, that the rational faculties be rectified; and Secondly, that the lower appetite and other executive faculties be in a ready disposition of being obedient to reason. And both these must needs have been supposed in the qualifications now mentioned. For the rectifying of the rational faculty does require onely: that nothing be taken for granted precariously, and that the understanding be not diverted from its ordinary natural course of examining things to the full; for it is from the first principles of reason *impossible* that the understanding taking no principles for granted but such as deserve to be so, and proceeding orderly in deducing consequences from them, should be mistaken. I do not mean that the understanding proceeding thus is alwayes infallible as to the *nature of the thing*, because it may mistake some principles for self-evident that are

are not so, merely upon an account of that natural dulness it contracts from the body; but it is alwayes infallible *as a rule of Morality*, that is, *the lower faculties conforming to it can never be guilty of any Immorality*, because the error, if any be, must needs be *invincible*, and so *inculpable*. And upon this account God, who does not undertake, nor is concerned, to direct the understanding any further than it is necessary for the saving of the person, cannot be reasonably conceived to have any other Infallibility in his design than this moral one, at least, is not obliged to have it. Now for the rectifying of the rational faculties you are *First*, supposed to have used means for informing it by your skill in those several Studies which have been hitherto advised; you are *secondly*, disswaded and prevented from imbibing any prejudices, or any corrupt affections for one party by your immediate recourse to the Originals themselves; you are *Thirdly*, advised for the most accurate im-

provement of your judgment in a clear and advantageous method of reasoning; and *Fourthly*, in the use of all these means you have been shewn how you may in an ordinary way be confident of the assistance of Divine Providence in such cases as you cannot secure your self in by your moral diligence: whether for removing such prejudices as you could otherwise hardly discover to be so; or by Providential placing you in such circumstances wherein those reasons may offer themselves to your cognizance which you could otherwise never have discovered; or by capacitating your judgment for a more equal censure concerning them; whether by improving your natural capacity to a more than ordinary perspicuity; or by rendring intellectual objects more intelligible by your greater experience, and familiarity, and fixation of your mind upon them; or by fitting them to such times when your judgment may be less distracted, and consequently more quick and apprehensive,

ſive; and by giving his holy Spirit by virtue of which they are to be diſcerned. Now when all theſe things are thus ſecured, certainly there cannot be more probable humane means thought on for finding even the truth it ſelf, and therefore the rational faculties muſt have the greateſt ſecurity they are capable of, and to greater they cannot be obliged. And then, conſidering that natural reaſon thus purified is (*b*) *the candle of the Lord*, and that the Spirit which may thus be expected is the (*c*) *Spirit that leadeth into all truth*, and the (*d*) *Divine unction that teaches all things*; I do not ſee why it may not be ſaid as truly here as it was falſely ſaid of (*e*) *Herod*, that the judgment of Reaſon thus rectified is *not the voice of man, but of God.* And then for the ſecond thing required to this rectitude of Reaſon, the ſubjection of the lower Appetite to the ſuperior part of the Soul thus rectified, that is the whole deſign of a good life, a qualification already ſufficiently

(*b*) Prov. xx. 27.
(*c*) Joh. xvi. 13.
(*d*) 1 Joh. ii. 20. 27.
(*e*) Act. xii. 22.

ently recommended, which therefore needs not to be further ſpoken of at preſent.

XXVI. XXVI. So that, if you be already Ordained, you ſee, that according to theſe principles, your main duty will be, either ſeriouſly to ſet your ſelf to the acquiring theſe qualifications, if you have hitherto neglected them; or, if you have not, *to take a care of keeping your Garment that none may ſee your ſhame, and reteining your firſt love* (the very warnings of our Saviour himſelf to thoſe of your profeſſion *Rev.* iii. 18. ii. 4.) to perſevere in thoſe excellent diſpoſitions that you have ſo happily begun, and from thence to deduce Rules for your following practices. For rendring theſe requiſites a little more uſeful, I ſhall onely add two things more, and ſo put an end to your preſent diſturbance. The firſt ſhall be concerning the manner either of acquiring, or exerciſing theſe gifts, eſpecially relating to practice, that may be moſt beneficial both to your ſelf, and the publick; the ſe-

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cond concerning the manner of dealing with your Parishioners that may make them capable of your Instructions. Concerning the former, it has been already intimated before, that the most proper way of perswading mankind is first to allure them to the performance of actions *materially virtuous*, and by a frequent repetition of them to beget an *easiness* and *delight*, and a *rooted habit*, which, when acquired, and that *averseness* and *sensuality*, which before had rendred men uncapable of good counsels, being removed, you may then propound your reasons with success, and rectifie their intentions, and render them *formally virtuous*. That therefore which will most concern you for the *Publick* as well as your *own Soul*, is, the rectifying your intention. Seeing therefore right intention is to be measured from the due end, you must take care that all your Religious actions in general be designed with an intention so habitual and deeply rooted, as that all particular

ones may, according to the degree of deliberation they proceed from, partake of the same either *virtually* and *interpretatively*, or *explicitely* and *particularly*. Now the proper end of Religious actions being the service and pleasing of God, you must take care that they be performed with that design which you know to be most pleasing to him: and that is the doing them purposely for his sake; and that they are so done you may best satisfie your self by examining whether they proceed from a principle of Divine love. Exercise your self therefore daily to bring your self to this habitual sense of the Divine love, which will even in this life abundantly recompence the pains you may be at in acquiring it. For both in respect of *your self* and of *your Flock* you shall find it advantageous. To your self the advantages will be: that by this means you shall best secure the reward of your virtuous actions, when you do not onely perform them, but perform them upon a virtuous

tuous motive; that by this means your duty ſhall become, not a *taſk*, but, a *real pleaſure*, proceeding from ſuch a pleaſing and endearing principle; and having the omnipotence and good will of God to *ſecure you* from the fears of diſappointment when your deſires are *reaſonable*; and as a ſure *refuge* and *Sanctuary* to have recourſe to, when they *are not*; and that you will not be ſubject to the ſlavery of ſuch deſires themſelves, which are the Originals of all miſery even in this life; and your performance of your duty will be more univerſal; not onely in things *agreeing* with your humour, but even in thoſe which are moſt *contradictory* to it, which will be ſo much the *more acceptable* to God by how much it is *leſs ſo* to our ſelves. Beſides, it were well that you would endeavour to render your love as *rational* as you can, and as little dependent on the paſſions of the lower appetites; for by this means your tranquillity will be continual, and not depend on the viciſſitudes of

humours; seeing, if you be led onely by reason, that being alwayes *true*, must consequently be alwayes *seasonable*; and that the reason whereby you judge concerning your own condition were rather grounded on your **Actions** than your **Affections**, so as never to think better of your self when you find your affections *warm*, if your actions are not correspondent; nor the worse, when your affections *Flagg*, your actions still continuing conformable. This rational rectifying of your intention would still oblige you to keep an habitual attention and watchfulness over your actions, and yet would make attention it self less necessary by being habitual, and make it less affected. It would make it **less necessary**, because *virtuous habits*, as well as *vitious*, would breed a *facility* and *inclination* to *virtuous actions* even antecedently to *deliberation*. It would make it **less affected**, because Piety would appear in such actions where affectation could not take place, as well as where

where it might (for indeliberate actions are not capable of affectation) and becauſe it would make an uniformity in all actions of your life, which were remarkable. Which muſt needs make your life exemplary with more advantage to your ſelf, as well as to the vulgar: **to your ſelf**, becauſe obſerving of Rules could not be practiced but in actions deliberate, which are but few, and muſt be handled more tediouſly; whereas this way of ſecuring acts by habits and habitually-right intentions, would at once provide for all, by diminiſhing their number, and by directing ſuch as would remain: **to the multitude**; who by this means muſt better be convinced of the truth and ſincerity of their Paſtor, when their moſt accurate inſpection could diſcern no affectation, and that by all appearances it ſeemed *real*, not *hypocritical*.

XXVII. For **managing your Cure** it were well that you would conſtantly allot ſome time daily from XXVII.

from your Studies for *visiting them*, when you shall think them best at leasure. And because the particular persons may be more than you may be able to deal with in an *ordinary way*, therefore for their ordinary Cure you should first win **Parents** and **Masters** of Families to a sense of Piety, which being once performed, you may then easily induce them to a care of the Souls of their (*f*) *Children* and *Servants*, by shewing them how their Religion would conduce to their ver-

(f) This was required from all Ecclesiastical persons: Item, **That every Holy-day throughout the year**, when they have no Sermon, they shall immediately after the Gospel, openly and plainly recite to their Parishioners in the Pulpit, the Pater Noster, the Credo, and the Ten Commandments in English, to the intent that the People may learn the same by heart, Exhorting all Parents and Householders to teach their Children and Servants the same as they are bound by the Law of God, and in Conscience to do. Injunct. by K. Edward vi. in the Collect. aforesaid p. 23. Injunct. by Q. Elizabeth A. 1559. p. 69 ib. Item, whether they have charged Fathers and Mothers, Masters and Governours of Youth, to bring them up in some virtuous study or occupation. Articl. of Visitation by Archb. Cranm, under Edw. vi. p. 26.

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ry *ſecular intereſt* (that hereby their Servants would prove *more faithful*, and their Children *more obedient* and comfortable to them) that therefore they ſhould keep up their *Family-Duties* conſtantly: their *Morning* and *Evening Prayers*; that occaſionally they would inſtill an inſtruction in their duties, by having ſome good book read to them all, eſpecially the Whole Duty of Man, according to the method of the Partitions therein preſcribed, every Sunday one; that they would, by your advice preſcribe ſome ſelect (g) paſſages of Scripture fitted for their practical uſe, *to be gotten by heart by them*; to inſtruct them, as they find them capable, in the Art of *Holy Meditation* and *mental Prayer*; to ſtir them up to a *frequent Communion*, and to deſire your *Advice* upon occaſion of any important ſcruple, whether in order to the Sacrament, or upon any other

(g) This was enjoyned on all Teachers of Children: 41. Item, That they ſhall accuſtome their Scholars reverently to learn ſuch ſentences of Scripture as ſhall be moſt expedient to induce them to all godlineſs, Injunct. by M. Eliz 1559. p. 78.

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occasion; and to influence them all by their *word*, and *example*, and *exhortation*, and *peculiar encouragement*. Then endeavour what you can, to abolish the **Nurseries of Vice and publick Debauchery**, not by imploring the Magistrates assistance (that becomes secular persons rather than your self, and would be apt to harden the hearts of the persons concerned against you; when they should find your exhortations backed with no better arguments) but by perswasions; partly by disswading the multitude of such Callings as are interessed in mens vices, (such are **Taverns** and **Ale-houses**, especially the most debauched of them) to give over that kind of Calling, and betake themselves to something more *profitable* for the *Commonwealth*, and more *secure* for their *own Souls*. Concerning this you may make use of the advice and assistance of your more able Parishioners, who may be best experienced in the commodities of the Countrey, and may be able to employ them

them even in raiſing new advantageous Arts of Trading, if it be neceſſary. But for thoſe Trades that are directly unlawful, if they be not able to undertake any other, it were better that they were maintained on the publick Charity than that they ſhould be ſuffered to return to their former employments. You may ſee for this St. *Cyprians* Epiſtle *ad Eucratium* L. j. Ep. 10. So alſo it were well that thoſe Taverns and Alehouſes, which might be permitted after the detraction of their ſuperfluous number, were confined to Inns who by their paucity might gain *ſufficiently* and *virtuouſly* a convenient maintenance. And to this purpoſe you might perſwade them to keep **ſmall drink**, that none may be neceſſitated to uſe their *ſtrong*; and to take care of either *tempting* or *permitting* any to drink beyond their meaſure, as they would tender the ſecurity of their own Souls from a participation of their Sins. Then it were well, in the next place, that you frequented the Schools, if there

there be any, and according to the Authority the Law allowes the Clergie in such cases, examined the *care* and *method* of their *Masters*, and especially to take care of a method of instilling Piety into their Children, which their Masters may practice them in; or, if their Masters be negligent, you should allure and encourage them your self. Do not despise this mean employment; for both you will find them more capable of virtue than such as are confirmed in *vitious habits*, by a more inflexible age, and longer custome; and by this means you may more easily secure the hopes of the *next Generation*, which you may live your self to see grown up according to your own desire. Then for giving them more particular prescriptions you should stir them up to a particular Confession of their

(h) 41. Item, That all Teachers of Children shall stir & mobe them to a lobe and due reberence of Gods true Religion, now truly set forth by publick Authority. Injunct. by Queen Elizabeth 1559. p. 78.

Et quoties habebitur sacra Concio, eos vel emittent, vel deducent ad templum, ut statim a teneris incipiant erudiri ad pietatem &c. Lib. Quorund. Canon. An. 1571. p. 240. & Can. lxxix. An. 1603.

their Sins and Temptations, according as our Mother *the* (*i*) *Church of England* and (*k*) *Ireland* approves it, but to give them no *formal Abſolution* till a long experience has let you underſtand their *ſtability* in keeping their *Reſolutions*, which will both keep them *careful* in their daily practices, when as yet they are uncertain of their condition; and will come with *more comfort*, either in a time of *Spiritual dejection*, or the hour of *Death*, when they ſhall find that you are neither *precipitant* nor *favourable* in judging concerning them; beſides that their pardon before God in order to the Sacrament will be never the leſs valid becauſe you do not aſſure them of it. And, in doing this it were well that, with advice of your *Ordinary*, you would retrive the Canon of this *Church of* (*l*) *Ireland* for tolling your *Pariſh Bell the Evening before the Eucharift, and warning for ſuch in the Church as are deſirous to Confeſs themſelves, or ask your Ghoſtly counſel*, withall war-

(*i*) Church of England viſit. of the ſick *Can.* cxiii. An. 1603.

(*k*) Ibid. & Can. xix. lxiv.

(*l*) Can. xix.

warning them of those crimes which you are not obliged to conceal, that they may not think themselves betrayed under pretence of Religion. Besides, you should be ready to take all occasions of Peoples *seriousness* and *melancholy*, whether for *Temporal discontents*, or for *fear of Death*, and upon such occasions to warn the *Spectators* to beware of deferring the care of their Souls to such exigencies, who will then most probably be affected, and so to behave your self to the person principally concerned as that the standers by may understand the ground of his comfort to be rather his *past life* than any *indications* he can give of his *present penitence*. And upon occasion of your visitation of sick persons, you should remember what the Rubrick of the Office requires you *to put them that are rich in mind of laying up a good foundation for the time to come* 1 Tim. vi. 17. 18. 19. of shewing their gratitude to God who has blessed

So also the Injunct of *K. Edward* vi. p. 10. the Articl. of visit. by *Archb. Cranmer* p. 20. Injunct. by *Q. Eliz.* An. 1559 n. 22. p. 74 Articl. of *visitat.* An. 1559. f. 178.

bleſſed them by paying him an acknowledgment out of their gains; and ſhewing themſelves not to be *Proprietors* but *faithful Stewards*, eſpecially if the Riches be juſtly gotten; otherwiſe you muſt refuſe their very *Oblations*, till they have firſt made ſatisfaction to the perſons injured by them. But what is juſtly gotten, and may be lawfully accepted, it were better beſtowed in a conſiderable ſumme (*for houſes of Correction for maintaining idle Vagabonds, and raiſing them to do ſomething profitable for a livelihood; for educating and raiſing neceſſitous perſons to an honeſt Calling; for helping thoſe who are reclaimed from a ſcandalous courſe*; for all thoſe good uſes, which in the Primitive Church were ſupplyed out of the common Treaſures of the Church) than in tranſient Almes. Many other things might have been added, but that, you may Remember, I did not promiſe you an enumeration of all particulars of this kind. Onely theſe ſeem more neceſſary for reducing

your People to a **ruleable Temper**, without which your other care will not be ſo ſignificant. I hope you will excuſe the freedom I have taken; for my own part I thought I could not have diſcharged the duty of a faithful friend, if I had not done ſo. Otherwiſe I have been ſo far from impoſing on you, that I have not adviſed any thing, which either is not evident, or has not its reaſon inſinuated with it in the body of my diſcourſe; and ſo may freely be judged of either by your ſelf, or any other whom you ſhall make uſe of either for its Correction or Improvement. Whatever the event may prove, aſſure your ſelf, it was undertaken with a good intention, by

Your aſſured well-wiſher, eſpecially in ſuch Chriſtian Services,

H. D.

Ad Num. XII. XIII.

BEcauſe I have there ſhewn the neceſſity of ſtudying the Fathers of the firſt and pureſt Centuries, as a qualification for the ſuſception of Orders; *it has been by ſome friends, that peruſed it, conceived convenient for the Inſtruction of* Novices, *for whoſe uſe this Advice was principally calculated and deſigned, that I ſhould adjoyn a* Catalogue *of the Chriſtian Authors and writings, ſuch as are genuine, during that* Period, *till the Converſion of* Conſtantine *to Chriſtianity, together with good Editions where they might find and furniſh themſelves with them. I was ſoon ſatisfied of the reaſonableneſs of this requeſt, and have accordingly endeavoured its performance, wherein if I may ſeem decretory in reſolving poſitively ſome things controverted among*

learned men, without producing my reasons; I desire that it may be remembred that my design was not to prejudicate against skilful dissenters, but to advise such as were unskilful; and that even in regard of them, the reason why I do not produce my reasons is not that, by concealment of my evidence, I might oblige them to depend on my Authority, but partly to avoyd prolixity, and partly because I do not conceive such unskilful Readers competent Judges of them, and partly because such as are, may consult many others who have undertaken it professedly; and that, though the reasons be not produced, yet the degree of assent, whether certain, *or* doubtful, *or* probable, *is warned, which was the most cautious way I could imagine of dealing with such persons, especially these things themselves not being delivered from my own private sense, but of such as have most learnedly and impartially managed this subject. I do not intend as much as to mention such Authors or writings which I conceive undeservedly to pretend to my*

pre-

preſcribed Period (what my thoughts are concerning ſuch may be ſufficiently concluded from my not mentioning them) nor to explode ſuch works as are falſly inſcribed to the particular perſons whoſe names they bear, if upon other regards they may ſeem genuine in reſpect of the time intended, that is, if it be probable that their Authors who ever they were flouriſhed within the Period intended, about the time wherein they are ranked, that ſo they may be preſumed competent Teſtimonials of the ſtate of the Church in thoſe Ages, *which is the end for which I produce and recommend them. Nor ſhall I trouble my ſelf to recount ſuch genuine truly-inſcribed works themſelves, as either are not at all extant at preſent, or extant onely in Fragments quoted at the ſecond hand from other antient Authors; for theſe will be in order met with in the places from whence they are reſpectively produced, and references to thoſe places will generally be found in their good and accurate Editions. Nor laſtly do I pretend to give an account of ſuch Hiſto-*

ans as have described the Acts of the Martyrs, and are conceived ancient; for both many of them are Anonymous, *concerning whom it would be very hard to resolve on their particular Age; and it is a work particularly undertaken by it self by* Surius, Lippomannus, *&c. In those Authors therefore which shall, after these deductions, remain proper for my purpose, I shall signifie the time they flourished in (which is most necessary for my present design of discovering their* Testimonial Authority) *not by years, which would be obnoxious to many further disputes, but by the* beginning, middle, *or* end, *of their respective* Centuries *since the Incarnation.*

A

A Catalogue of the writings of such Christian Authors as flourished before the Conversion of the *Romane Empire to Christianity*.

I.

Cent. 1. *mid.* and *end.*

Clemens Romanus. His 1. Epistle to the *Corinthians*, undoubted.

His 2. *Ep. to the same*, though question'd whether his, yet certainly is of an Author very ancient; flourishing within the Period intended.

Edit. of a Fragment of the later, and the former almost entire, by *Patricius Junius* at *Oxford*, Anno. Dom. MDC. XXXVIII.

II.

II.

Cent. 1 mid. and end, Cent. 2 beg.

Ignatius. His vi. Ep. of Primate *Vsher's Latine*, and *Isaac Vossius's Florentine Greek* Editions, viz.

Ad Ephesios.
Ad Magnesianos.
Ad Trallianos.
Ad Smyrnæos.
Ad Romanos.
Ad Philadelphienses. questioned onely, I think, out of interest by the *Presbyterians*, because he is decretory against them.

His Epistle *ad Polycarpum* is thought by *Isaac Vossius* in his notes, undeservedly questioned by our *Primate.*

Edit. by Primate *Vsher* at *Oxford*, partly An. Do. MDCXLIV. partly MDCXLVI.

III.

Cent. 2 beg.

Barnabas. His Epistle, if not of the *Apostle*, yet certainly written about this time, seing it is quoted under his name by *Clemens Alexandrinus Strom.* ii. p. 273. 274. 285. 290. 300. v. 417. 421. and *Origen.* L. 1. Cont. *Cels.* L.

L. iii. *Periarch.* and others.

Edit. together with *Ignatius*'s Epistles by *Isaac Vossius* A. D. MDCXLVI. or alone by *Hugo Menardus. Paris.* MDCXLV..

IV.

Cent. 2. beg. *Esdras.* His iv. Book *Apocryphall* counterfeited by some *Judaizing Christian* about these times.

V.

Cent. 2. beg. *Hermes Trismegistus.* His *Pœmander* thought to be a Christian counterfeit, by *Casaubon*, Exercit. i. in *Baron.* num. x.

Edit. the best by *Hannibal Roselli* Colon. Agrip. MDCXXX. fol.

VI.

Polycarpus. His Epistle to the *Philippians*, undoubted. Cent. 1. end. 2. beg. mid.

Edit. with *Ignatius* by Primate *Usher* as aforesaid.

VII.

Ecclesiæ Smyrnensis Epistola, concerning Cent. 2. ast. mid.

ing

ing the Martyrdome of St. *Polycarp* &c. larger than in *Eusebius*.

Edit. the same.

VIII.

Cent. 2. *mid.* JUSTINE *Martyr.* His undoubted works.

Paræneticus.

Oratio adversùs Græcos.

Apologia I. ad Antoninum Pium &c.

Apologia II. ad Marcum Antoninum &c.

Dialogus cum Tryphone.

Epistol. ad Zenam & Serenum.

His works, though doubted, yet most probably genuine.

De Monarchiâ, not much questioned.

Epistol. ad Diognetum, questioned, I think, onely by *Sylburgius*.

Edit. Paris. MDCXV. Græco-Latin.

IX.

HERMAS. His *Pastor* in III. Books undoubtedly ancient, and about this time, at least, as appears by the antiquity of the Authors that quote it.

Edit. Bibliothec. Patr.

Patr. *Colon. Agrippin.* MDCXVIII. Tom. I. p. 27.

X.

Cent. 2 mid. PIus the I. His III. and IV. *Epistles* in the order of *Blondells* Edition not much questioned.

Edit. David Blondell. Epistol. Pontific. *Genev.* MDCXXVIII.

XI.

Cent. 2. ast. mid. ATHenagoras. His works, though mentioned by none of the Ancients yet never questioned that I know of.

Legatio pro Christianis.

De Resurrectione Mortuorum.

Edit. with St. *Justine Martyr* as aforesaid.

XII.

Cent. 2. ast mid. TAtianus. undoubted

Oratio ad Gracos.

Edit. with S. *Justine Martyr,* as aforesaid.

Diatessaron, thought to be the same with *Harmonia Evangelica* extant under the name of *Ammonius Alexandrinus.*

Edit. Biblioth. Patr. *Edit. Colon.*

lon. Agrip. Tom. III. p. 22.

XIII.

Cent. 2. aft. *mid.* THeophilus *Antiochenus.* undoubted.

Lib. III. ad Autolycum.

Edit. with St. *Justine Martyr* as aforesaid.

Commentaria or Allegoriæ in Evangelia, somewhat doubted of by St. *Hierome* in Cant. who quotes them.

Edit. Biblioth. Patr. *Colon. Agrip.* Tom. II.

XIV.

Cent. 2. near the *end.* IRenæus. undoubted,

Adversùs Hereses. L. V.

Edit. the most compleat that I have seen is that of *Feverdentius,* having (besides as much of the Original Text in *Greek* as could be had from the quotations of ancient Authors) V. whole chapters restored at the end not extant in any former. His notes tend rather generally to abuse the *Protestants* than to explain the sense of his *Author.* It is in fol. *Colon.*

lon. Ag. MDXC. VI. I hope we may, ere long, expect a better Edition from *Oxford.*

XV.

Oracul. Sibyl. lin. L. VIII. A counterfeit *Christian* Author, quoted by St. *Justine Martyr* and *Theoph. Antiochenus*, but not reduced into the form wherein we have it now till about the time of the Emperor *Commodus* at least. *Edit. Opsopæi Parisijs*, MDCVII.

XVI.

Testamenta Patriarcharum counterfeited by some ancient *Judaizing Christian*, about this time at the uttermost; for it is quoted by *Origen*, in *Genes.* *Edit.* Biblioth. Patr. *Colon. Agrip.* Tom. I. p. 173. Cent. 2.

XVII.

Clemens Alexandrinus. undoubted. Cent. 2. near the end.

Protreptic.
Pædagog. L. III.
Stromat. L. VII.

The

The VIII. Book as also the *Greek Eclogæ* annexed at the end of it, thought to belong to his *Hypotypoſes*, the main body whereof is long ſince loſt.

Edit. *Pariſijs* MDCXL.

His Τίς ὁ πλούσιος σωζόμενος; published under the name of *Origen's* XX. *Homily* on *Jerem.* is accordingly extant in *Mich. Ghiſlerius* on *Jerem.* Tom. III. p. 262.

Comment. in I. Ep. S. Petr. in Epiſt. S. Judæ in Ep. Canonicas S. Johannis.

Are probably the ſame accounted his by *Caſſiodore*, Div. L. by whom they are all recounted excepting that of S. *Jude*. They ſeem rather to have been collected out of his works, eſpecially his *Hypotypoſes* now loſt, than drawn up in this form by St. *Clement* himſelf.

E-

Edit. of the *Comment.* Bib. Patr. Tom. I. p. 1235. Ed. Secund.

XVIII.

Cent. 2. near the end.

RECOGNITIONUM L. X. *ad Jacob. Fratrem Domini*, translated by *Ruffinus*, and by him dedicated to one *Gaudentius*. I do not suppose it to be the genuine work of *Clemens Romanus* whose name it bears; for it is certainly later than *Bardesanes Syrus*, a discourse of whose quoted from him by *Eusebius Pr. Evang.* L. VI. c. 10. is here transcribed at large; and yet considerably ancienter than *Origen*, *Philocal.* by whom it is attributed to *Clemens Romanus* himself, which is the reason why I place it about this time.

Edit. Colon. Agrippin. MDLXIX. by *Lambert Gruterus.*

XIX.

CELSUS. His *Altercatio* Cent. 2 near the end.

tio Jasonis & Papisci.

A Preface to it is extant under the name of St. Cyprian ad Vigilium de Judaicâ Incredulitate.

Edit. Tom. III. of S. Cyprian's works according to Pamelius's distinction. But the work is ancienter than Origen, by whom it is quoted, L. IV. adversus Celsum Epicuræum.

XX.

Cent. 2. near the end & 3. beg.

TErtullianus: undoubted.

De Pallio:

Apologeticus:

De Testimonio Animæ.

Ad Scapulam.

De Oratione:

Ad Martyras:

De Spectaculis.

De Idololatriâ.

De Habitu Muliebri.

De cultu Fæminarum L. II.

Ad Uxorem suam L. II.

De Coronâ Militis.

De velandis Virginibus.

Ad Nationes, L. II first published by Jacobus Gothofredus in 4°. Genev. MDCXXV. & therefore not to be expected in former Editions.

Adversus Judæos.

De Præscriptionibus adversùs Hæreticos.
De Baptismo.
Adversùs Hermogenem.
Adversùs Valentinianos.
De Anima.
De Carne Christi.
De Resurrectione Carnis.
De Fugâ in Persecutione.
De Pudicitiâ.
De Patientiâ.
Adversùs Marcionem, L. V.
Carminum adversùs eundem, L. V.
Scorpiacon adversùs Gnosticos.
Adversùs Praxeam.
De Exhortatione Castitatis.
De Monogamiâ.
De Jejunio adversùs Psychicos.

All these are in *Ludovicus a Cerda's Edition*, *Paris.* MDCXXIV. *&c.* in three volumes fol. with Notes. Or if you would have an Edition of an easier price, get that of *Franeker*, MDXCII. rather than many others, though later.

Books probably his, or of some other of his Age.

De Pœnitentiâ, *Edit.* as aforesaid.

Geneſis.
Sodoma.
Ad Senatorem converſum.
These three laſt are in verſe, and are uſually extant both among *Tertullian* & St. *Cyprian's works*, being aſcribed to both of them.
Books conjectured by *Eraſmus* to be his, from the likeneſs of their Style.
Ad amicum ægrotum.
De verâ Circumciſione.
Extant Tom. iv. of S. *Hierome's* works.
Edit. Baſil. MDLIII. the former at pag. 36. the later at pag. 119.

XXI.

EPiſtola *de Civibis Judaicis.* Cent. 3. beg.
Not *Tertullian's*, though aſcribed to him, but of ſome *Biſhop*, who probably flouriſhed about this time. Some think of *Novatian* the *Schiſmatick.*
Edit. with *Tertullian* as aforeſaid.

XXII.

ORatio adverſus Græcos Cent. 3. beg.
in-

inscripta *Contra Platonem, De Universi causâ.*

A *Fragment* of it published by *David Hæschelius* in his notes upon *Photius's Bibliotheca*, Ad p. 15. by him attributed to a *Christian Josephus*, by our *Primate Usher* to *Caius*, about *Alexander* the Emperour's time. Whoever he was that was Author of it, he seems to have flourished within our Period, and to have been a *Platonizing Christian.*

XXIII.

MInucius Fœlix. Cent. 3. beg.

His Octavius, undoubtedly his since discovered by *Fr. Baldwin.*

Edit. Lugdun. Batav. MDCLII. with notes.

XXIV.

HIppolytus Cent. 3. beg.

Bishop & Martyr, commonly called *Portuensis*, if they be the same; whether they were or no, yet they seem to have flou-

flouriſhed about the ſame time, and have the ſame works indiſcriminately aſcribed to them Such are :

De Antichriſto, & conſummatione Mundi, though queſtioned by ſeveral, yet moſt probably genuine, ſeing it is mentioned as ſuch by St. *Hierome de Script. Eccl.* whoſe Authority I conceive alone ſufficient to countervail all thoſe ſuſpicions rather than arguments urged againſt it from the matter. *Edit. Bibliothec. Patr. Græco-Latin.* Tom. ii. p. 342.

Canon Paſchalis not doubted that I know of. *Edit. Joſeph. Scalig.* Lugd. Batav. MDXCV.

Books probably his :

De Deo Trino & uno & de Myſterio Incarnationis, contra hæreſim Noëti. *Edit. Gerard. Voſſii* in miſcell. Sanctor. Patrum ad fin. *Gregor. Thaumaturg* p. 58.

De Theolog. & Incarnatione, contra Beronem

nem & Helicem hæreticos.
Edit. Henr. Canisii Tom. V. Antiq. Lect. Part. 1 p. 153.
Both of these, if his, are probable to have been Fragments of his work *against Hæresyes* mentioned by the *Ancients*.
Demonstratio contra Judæos.
Edit. Possevin. Apparat. verb. *Hippolytus.*

XXV.

Cent. 3. *circa med.* ORigenes Adamantius. His undoubted works:

1. Such as are extant in *Greek*:
Cont. Celsum. Lib. viii.
Philocalia, Fragments collected out of his works by St. *Basil.* and St. *Gregory.*
Edit. Cantabrig. by Mr. Spencer, MDC. LVIII.
Comment on St. Matth. *and on St.* Joh. *New.*
Commentaryes on Jerem. formerly published by the name of St. *Cyrill.* of *Alexandria*, restored to *Origen*, together with several parts of *Philocalia* distributed according

to the Scriptures to which they relate, &c.

Edit. in 2 vol. fol. by *Petr. Dan. Huetius*, together with large and learned *Prolegomena.*

A Fragment of his Epistle ad Julium Africanum concerning the book of Susanna.

Edit. by *D. Hæschelius* August. Vindelic. MDCII. p.86.

We may, I hope ere long, expect more of his Tractates in *Greek* in an *Edition* by themselves by the same *Huetius.*

2. Such as are extant in *Latine*, in 2 Tomes, according to *Genebrard's* Edition, MDCIV.

Genuine in Tom. I.

In Genes. Hom. xvii.

In Exod. Hom. xiii

In Levitic. Hom. xvi. though formerly attributed to S. *Cyrill*, yet undoubted since their restitution.

In Josue Hom. xxvi.

Hom. ii. in Cantic. Canticorum, interpret. S.

S. Hieronymo.

In Isaiam Hom. ix.

In Jeremiam Hom. xiv.

In Ezechielem Hom. xiv.

Periarchon L. iv.

Genuine in Tom. 2.

In Lucam Hom. xxxix.

In Epist. ad Roman. Lib. xxxvi.

Cont. Celsum L. viii.

Philocalia collected, as aforesaid, out of his works.

Epist. ad Jul. Africanum entire in *Latine.*

Other works probably his, and onely doubted of because of the Liberty taken by *Ruffinus* in translating them, of adding frequently interpolations of his own:

In Num. Hom. xxviii.

In Judic. Hom. ix.

In Lib. Regnor. Hom. i.

Hom in Ps. xxxvi xxxvii xxxviii.

In Cantic. Canticor. Hom. iv. cum Prolog.

In diverſ. Hom. i. iii. iv. v. vi. ix. x.

Note that learned men do not rely so confidently on anything translated

ted by *Ruffinus* becauſe of the difficulty of diſtinguiſhing the *Original Text* from his *interpolations.*

XXVI.

Cent. 2 *bet.* JUlius *Africanus.*

His *Epiſtle to Origen concerning the ſtory of* Suſanna, undoubted.

Edit. with *Origen's* Anſwer to him, in *Greek* in *Hæſchelius* in *Latine* Tom. 2d. of *Origen's* Latine works, as aforeſaid.

A great part of his Chronography extant from *Euſebius* in *Georg. Syncellus Edit. Pariſ.* MDCLII. from whence, not being then publiſhed, it was borrowed by *Scaliger* in his *Edition* of *Euſebius's Chronicon* in *Greek.*

XXVII.

Cent. 3 *mid.* GRegorius *Thaumaturgus.*

His undoubted works.

Chariſteria or *Panegyric. ad Origen.* Græco-Latin.

Metaphraſis in Ec-

Eccleſiaſten, extant onely in Latine.

Epiſtola Canonica in *Latine* onely in *Voſſius*, but in *Greek* alſo in *Balſamon*, *Edit. Græco-Latin.* Pariſijs, MDCXX. p. 902.

His Confeſſion of Faith recited by St. *Gregory Nyſſen* in his life, as revealed to him by St. *John Baptiſt.* Græco-Lat.

Such as cannot be eaſily diſproved:

De Animâ ad Tatianum.

In Annunciationem B. Virginis, Sermones iii.

Sermo in S. Theophaniâ.

Edit. of them all by *Gerard. Voſſius* Præpoſ. Tungrenſ. Mogunt. MDCIV.

XXVIII.

Ammonius Alexandrinus the maſter of *Origen.* undoubted. Cent. 3 beg.

Canon, or *Harmonia Evangelica* miſtaken by *Victor Capuanus* for *Tatianus*'s *Diateſſaron.*

Edit. under the name of *Tatianus*, Bibl. Patr.

Patr. *Colon. Agrip:* MDCXVIII. Tom. ii. p. 183.

XXIX.

Cent. 3 *mid.* CORNELIUS ROMANUS, undoubted:

Two Epistles to S. Cyprian, among St: Cyprian's Epistles, XLVI. XLVII.

Ep. ad Lupicinum Edit. among *Blondell's* Ep: Pont: doubtful.

XXX.

Cent. 3 *mid.* and after. CYPRIANUS Carthag: His undoubted works:

All the Epistles, LXXXIII. according to *Pamelius's* distribution, who has placed them according to the time wherein they were written, are certainly his, and the other Author's, to whom they are inscribed.

De Disciplinâ & habitu Virginum.

De Lapsis.

De Unitate Ecclesiæ.

De Oratione Dominicâ.

Contra Demetrianum.

De vanitate Idolorum.

De Mortalitate.

De

De bono Patientiæ.

De Opere & Eleemosynis.

De Zelo & Livore.

Books most probably his, and thought certainly to be so by *Pamelius.*

Libri III. Testimoniorum ad Quirinum, quoted by St. *Hierome.*

De Exhortatione Martyrij.

De laude Martyrij ad Moysem & Maximum & ceteros Confessores.

De Spectaculis.

De Disciplinâ & bono Pudicitiæ.

Ad Novatianum hæreticum, quòd Lapsis spes veniæ non sit deneganda.

Books, if not his, yet certainly of ancient Authors about his time.

De singularitate Clericorum.

De Aleatoribus.

De montibus Sinâ & Sion.

Adversùs Judæos qui insecuti sunt Dominum nostrum.

Edit. S. Goulartij MDXCIII.

The names of Authors whose certainly genuine works are extant among St. *Cyprian's,* for the direction of young Students,

who

who might otherwise meet them quoted, and not know where to find them.

Donati Ep. I. somwhat doubted of,

Cleri Romani ad Clerum Carthaginiensem, Ep. III. ad Cyprianum Ep. XXX. XXXI.

Confessorum universorum ad Cyprianum, de pace Lapsis danda. Ep. XVII.

Caldonij ad Cyprianum Ep XIX. *Ad Clerum Carthag.* Ep. XXXIX.

Celerini ad Lucianum Ep XXI.

Luciani ad Celerinum. Ep. XXII.

Moysis & Maximi & caterorum ad Cyprianum Rescript. Ep. XXVI. L.

Synodi African. ad Cornelium, Ep. LIV.

Firmilian. ad Cyprianum Ep. LXXV.

Nemesiani ad Cyprianum, Resp. Ep. LXXIII.

Lucij &c. ad Cyprian. Resp. Ep LXXIX.

Felicis & caterorum ad Cyprianum Resp. Ep. LXXX

Concilium Carthaginiense sub Cypriano, concerning *Rebaptization of Hæ-*

Hæreticks.

XXXI.

Cent. 3. aft. mid. PONTIUS Diaconus *His life of St.* Cyprian, undoubted.

Edit. with S. Cyprians works as aforesaid.

XXXII.

Cent. 3. aft. mid. AN *Author* about that time *against Rebaptization of Hæreticks.*

Edit. among the Notes of *Rigaltius*, in his *Edition* of St. *Cyprian.*

XXXIII.

Cent. 3. aft. mid. DIONYSIUS *Alexandrinus.*

His undoubted works:

Epist. Canonica ad Basilidem.

Edit. with *Balsamon* on him, apud *Balsamon. Edit.* as aforesaid, p. 879.

Ep. *adversùs Paulum Samosatenum*, translated by Turrian.

Edit Græco Latin. MDCVII. Latin. Bibl. Patr. Colon. *Agrip.* Tom. iii. p. 67.

XXXIV.

XXXIV.

Cent. 3. aſt. mid

METHODIUS Biſhop of *Olympus*, & afterwards of *Tyre*, commonly called *Patarenſis* by the *Greeks*. undoubted works:

Excerpta ex Libr. de Reſurrectione.

Ex Lib. de Creatis,

Ex Lib. de Symposijs,

Ex Lib. contr. Porphyrium, &c.

All theſe improved above what had been extant of them formerly in *Epiphanius*, *Photius* and *Damaſcen.*

Liber de Libero Arbitrio.

Oratio in Simeon. & Annam.

Oratio in Ramos Palmarum, moſt probably his, though by ſome formerly aſcribed to St. *Chryſoſtome.*

Edit. Fr. Combefis cum *Amphilochio* &c. Græco-Lat. *Pariſ.* MDCXLIV.

XXXV.

DE *Trinitate*, a work aſcribed by ſome to *Tertullian*, by others to *Novatian* the hæretick; but of an Author

Cent. 3. near the end.

thor later than either of them being certainly after the rise of *Sabellius* the hæretick whom he mentions, and yet in all probability before *Arianism*. *Edit.* with *Tertullian*, as aforesaid.

XXXVI.

Cent. 3. end. ARNOBIUS *Afer.* undoubted. L. *VII. contra Gentes.* *Edit.* *Lugd. Batavor.* MDCLI. with notes.

XXXVII.

Cent. 3. end. 4. beg. LACTANTIUS *Firmianus.* undoubted: *Divin. Institit.* L. *VII.* *De Irâ Dei.* De *Opificio Dei.* *Epitome in Libros suos.* *Edit.* *Lugdun. Batavor.* MDCLXIV.

XXXVIII.

PETRUS *Alexandrinus.* Cent. 3. end. 4. beg. undoubted: *Epistol. Canonica.* *Edit.* *Balsamon.* p. 887.

XXXIX.

PAMPHILUS *Martyr.* Cent. 3. end. 4. beg. *Apologia pro Origene*, I verily believe genuine, notwithstand-

ſtanding what St. *Hierome* objects a-gainſt it. For *Euſebius* himſelf pre-tends the aſſiſtance of *Pamphilus* in his writing that *Apology* of his, Hiſt. Eccl. L. VI c. 26. Lat. xy. Græc, E *dit. Chriſtophorſon* and it is obſerved by *Photius* Cod. XVIII. who tells us That the firſt V Books had the aſſiſt-ance of *Pamphilus*, the VI only after his Martyrdome compoſed by *Euſebius* alone; ſo that the contrary teſti-mony of *Euſebius* produced by St. *Hierome*, that *Pamphilus* wrote no-thing but ſome few *Epiſtles*, if it were rightly quoted (for it doe; not appear, I think in *Euſebius* a; extant at preſent) was in all likely-hood to be underſtood of ſuch works as he alone was Author of, whereas in this he had the Aſſiſtance of *Euſebius* himſelf. This is the one-ly objection inſiſted on by St. *Hie-rome*. Out of St. *Hierome* it appears, That this was onely the firſt book of thoſe V. wherein it appears from *Photius*, that *Euſebius* had the aſſiſt-ance of *Pamphilus*; ſo that it ſeems that this alone was ſelected by *Ruf-*

It may be he had it from his III Books *de vita Pamphili*, now loſt.

finus

finus out of the whole work, because this, as it should seem, was alone employed in vindication of the Opinions of *Origen*, the rest, as may be conjectured from their contents mentioned in *Photius*, spent in a Historical Elogy, and vindication, of his life. I have the more particularly insisted on this, and given my reason why I believe it genuine, because the Authority of St. *Hierome* has swayed the generality of the learned world in this particular.

Edit. usually in *Origen* and St. *Hierom's* works.

Note that for the understanding and judging of these Authors and their works, it would be very expedient to read the *Ecclesiastical History of Eusebius*, where also many more considerable *Fragments* of the Authors already mentioned, and several others not mentioned, will be found, very well worthy perusal in order to the design intended.

Letter II.

A Letter of Advice for direction of a young Student *in* Divinity, *especially such as is* Rational, *related to in the former*, Numb. XVII.

SIR,

I. I am sorry that your bashfulness has hitherto denyed me the more familiar oppotunities of your acquaintance during your residence among us; but am withall glad that these present disadvantageous circumstances themselves of time and place have now at length, though unexpectedly, emboldened your modesty to such a *welcome*, and *never-unseasonable*, motion. But neither the interest of friendship, nor my

my own inclination, nor the copiousnes of the subject wherein you have employed me, nor my little leasure for things so unsignificant, will permit me to retaliate your complements; and therefore, I hope, you will excuse me though I be abrupt in my addresses to the resolution of your proposal. And that I may avoyd that generality and unpracticableness and obscurity to which immethodical discourses are very obnoxious; and may contrive my thoughts in as few words and as little time as the ordinary frequent avocations of my other Studies will allow me, and withall more usefully and distinctly to your purpose: I conceive it most convenient to shew 1. *the design of Scholastical Divinity, and the general requisites thereunto*; and thence Secondly, *the more particular influence of secular learning in order to it*; and Thirdly, *some few books to initiate you herein, and general directions that are adviseable in your studies of them*; and Lastly, *the order wherein I conceive them most suc-*

ſucceſsfully intelligible; in proſecution of which method you will have, not onely my *counſel*, but my reaſons, which I moſt willingly ſubmit to your cenſure to be followed or rejected as you ſhall find them more or leſs convincing.

II. For the firſt, that I may prevent a miſtake which I believe you will be ready to take up becauſe of the ordinary ſignification of the term, it will be neceſſary to forewarn you, that by *Scholaſtical Divinity* I do not intend that onely which is rigorouſly ſo called, but more largely all, wherein there is required ſkill for the deduction of inferences; whether for the reſoluti n of *Controverſies*, or *doubts of Conſcience*; as it comprehends that which is *Textuary* as well as what is *purely Rational* in oppoſition to that which is *Practical* and *Inartificial*, as *Oratory*. For concerning this later, affectation being a vice moſt repugnant to its end, which is ſerious perſwaſion; and to which Scholars are uſually too much addicted for this very

II.

reaſon of their too Critical obſervations of the rules of *Art*; I conceive it moſt expedient that it be contrived as *natural* as is poſſible, to which it will be neceſſary that all things which may have an influence on your particular end be prudently conſidered, your *Subject*, and your *Auditory* and your own *Genius*, and your very manner of delivery, to which every thing may ſo agree as if they had been your onely incentives, and what you ſaid had been without any *deliberation*; and to this purpoſe though you may read ancient and late Authors that are reſpectively commended in their kind, I ſhould not adviſe you the imitation of any particularly, but let your own diſpoſition chuſe for it ſelf without any deſigned reflections. But this onely by way of digreſſion, though I believe pardonable, becauſe poſſibly pertinent to your purpoſe. *Scholaſtical Divinity* in the ſenſe now explained is that which I conjecture more principally intended by you; and to which I

ſhall

ſhall therefore confine my future diſcourſe. Its deſign therefore being for the clearing of ſuch propoſitions as, although they be neceſſary for faith or practice, yet their evidence depends upon the explication of ſuch terms as are not obviouſly intelligible by the vulgar: the moſt convenient way for determining the requiſites of this will be by ſhewing the nature of thoſe principles from whence it deduceth its particular Concluſions. For whatever is requiſite for underſtanding the true ſenſe of them, muſt alſo be ſo to the certainty of their *Illations*; and therefore Religion *objectively* taken being *a Revelation of the Divine will as the meaſure of ours, whereby we may be competently informed of our duty in order to happineſs*; the difference of theſe principles which are *per ſe nota* in their kinds muſt ariſe from the different lights under which they are manifeſted, that matters concerning Religion are diſcovered by a *ſupernatural Divine light* as exceeding that of our *natu-*

ral Reason, the onely measure of all our *natural knowledg* (which yet is not to be understood, as some dangerously conceive, of the *light of the faculty*, as if *Reason* were not able certainly and evidently to know the credibility, at least, of what is so propounded; nor of the *light* of the *formal object* of *assent*, as if that were not alwayes proportioned to the faculty (which if it were not, it were both impossible to be discerned, and unsafe to be assented to, seeing many things may and do very falsely pretend to such a plausible title) but rather in regard of the material object, which sometimes has a *natural connexion* with the *formal*, and sometimes onely by *voluntary institution*) for so, that I may clear my mind by an instance, when we know *God* from the *Creatures*, this whole *light* is *natural*, not onely in regard of the *faculty*, nor of the *creatures* which have a *natural proportion* to it, but also of the naturally-dependent connexion of the Creatures on God, who

who is known by them, but when we know the *Trinity* from *Divine Revelation* propounded by *men*, and attested by *miracles*, although both of them are natural in the two former senses; yet neither this humane proposition nor these attesting miracles have any natural or necessary connexion with the doctrine of the *Trinity*, which is propounded as credible by them; but with the *supernatural will* of the *Divine Proponent*, upon which account also this *Light* in relation to this object is called *supernatural*. These things though possibly as yet you may not see the use of, yet hereafter you may perceive to remove the very material misunderstandings of most *Schoolmen* in this question, and to be very fundamental to what we shall hereafter advise consequentially to these principles.

III. Seing therefore that from hence it appears in general that the *light of the faculty* is absolutely necessary for the improving all that is *objective*, whether *natural* or *super-* III.

pernatural; I conceive it very convenient to exercise frequently your discursive faculty in *Theses* upon some *difficult Question* which you may meet with in your studies, and especially in such as are *intricate* and *subtle*; for these will best enable you to conceive aright in others of a like nature, though of a different matter. The time for this, if you shall think fit to design a particular one, were I believe fittest in the *morning*, when the Spirits are more clear and subtle, and your thoughts more composed, and so every way more apt for *Contemplation*. In the performing hereof I would not have you insist on your Authors method (For which purpose it were well your morning-Thesis concerned a Question you had studied the night before) but rather endeavour upon full deliberation of what has been produced for both opinions, to deliver your own conceptions, and to exercise your own invention as much as is possible; and withall in your method, not to mind onely the

the *private concernment* of the difficulty you are then handling, but also the *general* of others of the same kind, so as that your experience in this may capacitate you for others: as to consider the *true sense* of the *terms*, if there be any material ambiguity that is suspicious of being misunderstood by the contradicting parties; but not to spend time on them when they are obvious and trivial, and of none or little moment for determining the principal Question; and then faithfully to enquire into the true state of the Question, which you were not to think you understand, and so not to define your own thoughts concerning it, before you have first candidly examined the true sense of both *Adversaries*, the want of which you will find to be an original of most of those *Logomachyes* which are so frequent in the *Schools*, and I believe generally received in very many of those Controversies which divide the *Communion* of whole Churches; whence it proceeds that many of the

the arguments of both parties need no other ſolution than the clearing of their Adverſaries meaning, which being once performed, they are found impertinent and unconcluſive. And for the attaining of this I would not have you rely on violent *Bigots*, or the followers of factions, who ſpeak onely by roat, and beſides the deſign and reaſon of their Maſters, and are *reſolved*, nay and many times *obliged*, to defend them in whatever they ſay, though never ſo *Paradoxical*, and are frequently put to their ſhifts to invent defenſible gloſſes, how expreſly ſoever the Author has explained his meaning, and where he is the leaſt obſcure, are much more favourable to what is more eaſily defenſible; nor on the bare words of the firſt Authors, it being ordinary for Controvertiſts to *over-ſpeak* themſelves, and to bring in many things *ex abundanti*, which though they might think *probably true*, yet might well be ſpared without prejudice of their cauſe; and much leſs from the partial relations

of

of their Adversaries: but rather from the rise and occasion of the Question, from the design and disposition of themselves and their Adversaries, where, if on either side you will allow any thing for violence, you will have more reason to suspect it of the *later Assailant* than the *first Proponent*, who, no Adversary appearing, may reasonably be presumed to have delivered his mind with less design, and more simplicity; and from the connexion with their other Principles. And never satisfie your self of your success in this enquiry till you have found out some great verisimilitude that might very plausibly perswade a judicious and ingenuous man to your Adversaries opinion, if swayed with his prejudices; for it is hard to be so generally uncharitable as to believe that there are not some such that maintain all much received opinions. And to this purpose I conceive it very convenient that you be conversant with other works of the Author from whom you dissent,

ſent, that you may thence perceive what principles he does *otherwiſe* much rely on, and what his *moral diſpoſition* is, for this may be very effectual for ſwaying him when the main arguments uſed are *popular* and *declamatory*; and of that nature are moſt of thoſe Queſtions which divide great and numerous Eccleſiaſtical ſocieties, as were eaſie to inſtance and evince if I were not affraid of being tedious. When you have thus gained the *true ſenſe* and *uſe* of the Queſtion, your nearer approaches to its reſolution you may make in this order: Firſt to conſider the nature of the prejudices, for though in ſome caſes they may contribute, yet they are never to be the onely motives for determining your aſſent; and therefore you are to ſee that Firſt, they never hinder you from embracing a contrary evidence *more convincing* than that on which themſelves are grounded; nor Secondly, from *impartially conſidering* the force of that which does onely pretend it, though in the

the event it do not prove so; but onely Thirdly, when upon full inquiry you find the contrary but equally probable with what you do at present believe, there you may securely submit your self to Providence, that has placed you in such circumstances as thus incline you rather than hazard your present peace for an *onely equal* contentment in the contrary, so that it be done *modestly*, without any censorious reflections on such as dissent from you; and that you would consider what they are distinctly, and if you find your self partially affected to either of them, there to be cautious that it do not betray you to any thing unreasonable. And in general, for the avoyding of them all, I conceive it very adviseable that you be not too prodigal in uttering your thoughts concerning any Theological Question of moment before a multitude with any concernednes and vehemence before you have first examined it by these forementioned Prescriptions. After this, for the most

most faithful discovery of the *nature* and *force* of the *proofs*, you should distinguish from their *differences* those things wherein both parties are *agreed*, and on which as on *common principles* they ground their arguments. For these you will find to be of very great use for judging the particulars, unto the which, if you be satisfied with them, you may descend more closely, assuring yourself that, however their opinions may, yet, it is impossible that their reasons should, be really contrary: That you may therefore find distinctly how far they are conclusive, and to whether opinion they are more favourable; it were well that First omitting that multitude of particular ones that are produced for both, the whole force were summed up in one *a priori*; wherein you might at one view perceive the whole series of their *principles*: and then that you divide them into so many *Propositions*, disposed in the order wherein they follow from each other, which when you have done,

you

you may then examine First, the absolute truth of these principles distinctly; and Secondly, their consequence from each other; and then Thirdly, the truth of these premises relatively: what sense is requisite to be true that these consequences may be inferred from them; and whether they be indeed true in these particular senses that are requisite; and by these means you will most probably find the true and faithful measure of discerning how far they are conclusive, which you may then compare with the true sense of the contrary Opinion as you have formerly explained it, and so of the contrary proofs with this, and as you find them exactly agreeing so you may determine. These rules I have the more particularly insisted on, because, as they are rarely taken notice of, and more rarely observed by our modern *Controvertists*, so, to me they seem the most successful for the avoyding those mistakes and fallacies which are too frequent among them; for

by this means you will more probably understand the Question, your proofs will be more directly levelled against your Adversary, and his main objections will be supposed resolved before you are determined, and for others which stand in need of more particular answers (they being weaker) you may be less solicitous. Nor do I think all of these necessary in all Questions to be distinctly considered, but principally for the most important ones of Divinity; and some, at least, to be necessary to all of what nature soever; and that such regard be had of those which are not, that before you neglect them you be assured that they are indeed *impertinent*. And in the management of the whole, especially where you do endeavour *self-satisfaction*, it were well you were as *brief*, as *clear*, as *distinct*, and as *methodical*, as is possible.

IV. IV. Having thus shewn you the form of managing reason in general, I believe you do expect that I should descend particularly to direct your Studies

Studies that you may be furnished with materials. And this I shall attempt in pursuance of my formerly designed method, in both those kinds of *Principles*, by which, as I said, all *Theological Controversies* are to be determined. For the first, those which are *rational*, I would commend that too-much decried Study among most *Protestants* of *School-Divinity*: for considering that the very foundations and principles of all Religion are *natural*, that all supernatural Revelations are but *accessory complements* to these, where Nature was *actually debauched*, or *originally insufficient*, but never undertake to give a *compleat digest* of them; and indeed do either not mention them at all, or where they do, yet not *professedly*, but upon occasion of others; and then it self they are rather *supposed* than prescribed, or, where *prescribed*, yet rather as to the *circumstances* of their exercise than as to their *moral* and *universal obligation*; so that here, *Reason* is wholy left even by

God himself to the evidence of its own inquiry; and this not onely as to those particulars which are so plain and obvious as that they even offer themselves without inquiry, and it is impossible to be ignorant of them without a *gross negligence*, or a *resolved obstinacy*, but such wherein some great Philosophers themselves have been mistaken, as the *universal Providence of God over mankind*, which not onely *Epicurus*, but for any thing that I know, the *Jews* themselves did hardly believe, by whom we find God's care of the Salvation of the *Gentiles* admired at as a (*m*) *strange* and incredible thing, and a great argument of his not being an (*n*) *accepter of persons*, as it seems they had thought before, and their most favourable sentiments concerning them seem to have been, that God had indeed appointed (*o*) *Tutelary Angels* for other Nations, but that himself was their own *President*; that their own Souls onely were (*p*) *immortal*, and that none others had any portion in the

(*m*) Act. xi. 18.

(*n*) Act. x. 34.

(*o*) Rab. Israel de Autm. c. xxv.

(*p*) Buxtorf. Synagog. Judaic. c. 13. p. 25.

the *World to come*; that therefore their *Proſelytes* were truly (*q*) *tranſubſtantiate*, whence thoſe phraſes of being (*r*) *born again*, and (*s*) *of the Spirit*, wherein our Saviour wonders at the ignorance of (*t*) *Nicodemus*, as being notorious among the *Rabbins*; and yet the whole *Old-Teſtament* ſeems ſo particularly deſigned for their *Commonwealth* as that they have little occaſion for mentioning God's Providence over other *Nations*; but eſpecially alſo in *ſecondary* inſtances of the Law of *Nature*, which though it appears that they have been for time and place diſpenſed with, and therefore their univerſally-obliging reaſon being more *circumſtantial*, is *leſs eaſily diſcernible*; yet their ſevere penalties without any new *poſitive* prohibition, and their having been looked on as *abhominable* in the very *Gentiles*, ſhew that the Church reputed them unlawful for this very reaſon, as in the queſtion of *Polygamy*, of *marrying the Brothers relict*, and of *Uſury*, and other inſtances wherein I believe

(*q*) *Rab. Iſr.* Diſp. Cab. de Anim. c. 21. & ibid *Joſ.* Voyſin. in Not. D. *Hammond* on *S.* John iii. 5.
(*r*) John iii. 3.
(*s*) ib. v. 5. 6.
(*t*) ib. v. 10.

lieve I ſhould not be unwarrantably confident if, notwithſtanding what others have endeavoured concerning them, I ſhould ſay that they cannot be clearly diſproved by any particular prohibition in the *New Teſtament*. And the general indefinite way of propounding thoſe which are *moral* and thoſe which are not in the *Old Teſtament*, and the *New* one never deſcending to *particulars*, but onely in *general* teaching us that what was *Typical* muſt needs diſappear at the *real* exhibition of what they *ſignified*, and that all accommodations even in what otherwiſe was *moral*, muſt now under *larger Grace*, and *greater means*, and *clearer Revelations*, in all reaſon be evacuated; the onely way of determining here any thing particularly muſt be, omitting all *Teſtimonies*, to examine the nature of the *Precepts* themſelves, and thence to diſcern whether the reaſon of their obligation be *Temporary* or *Eternal*. To which I may add, that many *Counſels* are urged in the *Scriptures*, many

many things in complyance to the *preſent circumſtances*, and ſome indulgences to *preſent prejudices* even in the *New Teſtament*, and this without particular proviſion for future obſervance, which are not any other wayes diſtinguiſhable but by *Reaſon*. And of the ſame neceſſity it is for all *Caſes of Conſcience*, and many other emergent difficulties which you will frequently encounter in the practice of Divinity: and it were eaſie to ſhew how very uſeful it is for the moſt important controverſies that divide the *Communion of Chriſtendome*; and how its greateſt *Adverſaries*, thoſe of *Rome*, do ground themſelves mainly on it in their exigencies; as in *the neceſſity of a viſible Judge of Controverſies, in their detaining the Cup from the Laity*, which themſelves cannot deny to have been granted them in the firſt and pureſt Centuries, and in *the doctrine of the reſolution of Faith*; ſo in the *Remonſtrant* and *Janſeniſt* opinions, in all with the *Socinians*, and moſt with the *Sectaries*,

ries, which are such instances wherein our men prove it unreasonable to expect particular proof from Scripture; and the same, I think, might be proved concerning most of the definitions of the *Church* against the enemies of the *Trinity* and *Incarnation*, as to particular expressions whereby she disowned their innovations, that they were grounded on these so Tragically declaimed-against *Theological reasons*, if I were not affraid of being tedious. But in short, if it be considered that hither all Controversies are *finally* resolved, even all *Authority* into the reason of its *credibility*; that all other wayes of arguing are plausibly excepted against by some *Parties*; but this cannot, there being no opposing it but by it self, which is a *contradiction*; that this at length when all is done will be found most *satisfactory*, these will sure be sufficient prejudices to invite you, till you shall find something as plausible alledged for the contrary.

V. V. But in the Study of this *rational*

nal Divinity I would not perſwade you to imitate the *Schools* themſelves any farther than as they are rational; for I muſt confeſs that one fundamental defect ſeems to me generally ingredient in their diſcourſes; that they ſeem rather to endeavour the *outwitting* of their *Adverſaries* than their own ſatisfaction: which may be very ſuſpicious both from their making uſe of reaſons which themſelves confeſs unſufficient for the *conviction of Infidels*, which yet they take for *ſtrong Conſolations* of *Believers*, which might indeed be tolerable if the efficacy of ſuch proofs depended on any proper principles which were admitted by *Believers* and not by *Infidels*, but depending on pure *Philoſophical* reaſons, as moſt of theſe do, which are produced by *Aquinas*, who ſpeaks for them *L. I. Cont. Gent. c.* 9. they ſeem leſs excuſable; but principally their determining the *Queſtion* by, and conforming their reaſons to, ſome *Authority*, and that ſometimes very contemptible; as

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of ſome *Heathen Philoſophers*, or *late Doctors*, or at the uttermoſt *particular Fathers* (for they ſeldome meddle with *Councils*) and their laying too much ſtreſs upon their very *forms of ſpeaking*, though not mentioned in the *Scriptures*, to the very deciſion of *Articles of Faith*, as, I think, might eaſily be proved in the Queſtion concerning *the proceſſion of the Holy Ghoſt from the Son* againſt the *Greeks*, nay often on their very *myſtical expoſitions*, without the leaſt examination of their *deſign*, or *ſenſe*, or *credibility*. Nor is it needful to mind you how very unſufficient they had been for it though they had attempted it; partly becauſe of their ignorance in the *Greek Fathers*, and ſo being neceſſitated to rely on ignorant *Tranſlations* for thoſe they had (for *Greek* learning was continually decaying in the *Latine Church* from the time of the removal of the *Empire*, an early but very remarkable inſtance whereof (that I may not now particularize others) we have in

in that famous cheat put upon the whole general Council of (u) *Ariminum* by *Valens* and *Urſacius* and ſome few other Eaſtern Biſhops of reading ὁμοιούσιον for ὁμοούσιον in the decree of the *Nicæne Council*; but eſpecially after the open breach betwixt the *Romane* and *Conſtantinopolitane Patriarchs*, whereby intelligence with the *Orientals* was exceedingly interrupted, long before the riſe of the *Schoolmen*; but mainly becauſe of their great unskilfulneſs in *Critical* learning, to know their *original*, and their *ſenſe* in other places, which yet had been neceſſary to their deſign. And therefore I ſhould adviſe you to be more ingenuouſly rational than they are, in the proof of your *Principles* as well as in the inference of your *Concluſions*; that you do not ſtrain your wit to make any Teſtimony defenſible before you are otherwiſe convinced of its credibility, and at leaſt let it not be as a principal motive of your determination; that you never trouble your ſelf much with

(u) *St. Hieronym.* adv. *Luciferi-ferian.* & alij.

with those reasons themselves which, as they are onely propounded as probable, so they, are confessed to be unnecessary; but First, consider the nature of the Question, whether the arguments, whereon the whole stress of its assent can onely be surely grounded, and which if they be weak the definition cannot be certain, be *Reason*, or *Authority*; and if it be *Reason grounded on Authority* (as most of the *School-Questions* are) that then you urge the Reason no farther than the Authority will warrant you; and remember that a less will suffice, when all the use of reason is for rendring the Conclusion it self *defensible*, for that proceeds on particular evidences whereby it appears to us, and therefore does not require a *real*, but *every way apparent*, credibility; but where the reasons grounded on these phrases and manners of expressing the Article are drawn to the direct proof of its real truth, or are taken as principles for the probation of others; it were then reasonable to

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have recourſe to *Lombard's* Text, and to examine Firſt, whether that doctrine be really taught by that Father, who is by him quoted for it? and Secondly, whether it be delivered by him as his own private opinion, or as the ſenſe of the Church; and whether dogmatically, or in heat of controverſie? if as the ſenſe of the Church, then Thirdly, what was the ground of it, whether the evidence of univerſal Tradition, or æquivalencies in the Scriptures; or the general ſenſe onely of the learned? and whether they took it up for the evidence of its proper reaſon, or originally from the Authority of ſome private perſon, who was commended in theſe controverſies, and from whom it was derived by the reſt without any new examination? for in ſome of theſe things you will find moſt of *Lombards* principles to be deficient, they being for the much greater part tranſcribed from St. *Auguſtine*. But it may be a more direct way for knowing the rational modes of expreſ-

preſſion, whereon the Church grounded her arguments (in thoſe Articles which are generally and ſurely believed for Revelation, and wherein ancient and univerſal Authority may be preſumed more ſecurely expreſſive of the genuine ſenſe of Tradition than our private reaſonings, as in the Trinity and Incarnation) will be by examining what principles of this kind are ſuppoſed in her diſcourſes with the *ancient Hereticks* in the firſt general Councils, moſt of her definitions there being, as I formerly ſaid, grounded on *Theological reaſon.* And therefore I would adviſe you in general before your particular enquiries, to ſatisfie your ſelf how far your reſolution is to be grounded on particular reaſon, that ſo, if they ſhould fail, as they will certainly in many things which yet upon other accounts are very reaſonably credible, you may not preſently *condemn* the Concluſion as *ſimply falſe* becauſe of the falſhood of their improper principles. And what

what Queſtions are onely determinable by reaſon you have ſeveral inſtances in the beginning of the former Paragraph.

VI. But it remains, for the accompliſhment of this firſt part of my taſk, that I proceed to the ſecond ſort of principles, namely ſuch as are known by *Divine Revelation*. And here ſeeing the reſolution of no Parties is againſt the *plain words*, or at leaſt the *ſenſe*, of the Scriptures; and it is farther agreed that the bare Grammatical ſignification of the words is of no other force for expreſſing the ſpeakers mind than as it is ordinarily reaſonable to preſume that he intended this where there are not particular ſuſpicious of believing otherwiſe; therefore for the bringing theſe things home to the deciſion of our preſent Controverſies, it will be requiſite to enquire Firſt, what ſenſe of them is æquivalent with the Concluſions to be proved by them? and Secondly, what reaſon there is to believe that this ſenſe was deſigned VI.

ed by the Speaker; and where this is ambiguous and both of them seem applicable without absurdity, the onely way for determining which of them was intended by him must be by examining all those things which may be supposed as notorious to that *Auditory* to whose understandings he was to accommodate himself, and what was onely likely to prove efficacious in reference to his design. And though this later be to be performed by *reason*. by examining their *misapprehensions*; and then considering what were in Prudence most proper for their *correction*, and which particular sense is most rationally reducible to this design; yet the former will be most satisfactorily resolved by *Philological* learning: by enquiring how the same Author used the same expression in other clearer parallel places; how the Auditors themselves usually understood it, and so to examine the *Idiomes* either of the place or Country from other their contemporary writers; and if the notori-

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ouſneſs of the Speech depended on a matter of *Fact*, to which it alluded, and of which none of them could probably be preſumed ignorant; then the moſt ſure way both for underſtanding that particular phraſe and all other diſcourſes whatſoever of the ſame ſubject, will be by clearing the thing it ſelf, and poynting at thoſe inſtances, in alluſion to which thoſe expreſſions might have been occaſioned, which had been otherwiſe unintelligible. And to this end you may more eaſily diſcern Firſt, the neceſſity of the *Tongues* wherein they were originally written; for it is very poſſible, either by reaſon of the *affinity* or *homonymy*, or for want of anſwering words in the other Tongues, for *Tranſlations* to be miſtaken, at leaſt, not to be ſo ſecure as to ground arguments, which may be very much endangered by the very uncautiouſneſs of the expreſſion; and Secondly, the *Idiomes of thoſe Tongues*, which are frequently occaſions of miſtakes in them that rely on Tranſ-

lations that render them *verbatim*, without considering their importance in the *Originals*, as is usual both in the reputed LXXII and the *vulgar Latine*, which were generally followed by the *Greek* and later *Latine* Fathers, and many perplexities might be instanced which are raised by them from thence, which have no difficulty in the Originals. And for this it will be convenient to be acquainted, not onely with the sacred *Text* it self (which, especially in the *Old Testament*, are all the records remaining of the purer ancient *Hebrew*, and therefore can give little light to the ἄπαξ λεγόμενα but also with those Tongues, which seem at first derived from it, as most of the *Orientals* are; but those especially into which it afterwards degenerated after the ruine of their Government, by reason of their mixture with other conquering Nations. Such was the *Chaldee*, on occasion of the *Babylonian* captivity, as appears from part of *Jeremy*, *Daniel* and *Ezra*, and those parts of the *Chal-*

Chaldee Paraphraſes which are truly inſcribed to *Jonathan* and *Onkelos*; and *Syriack* in the time of our Saviour, as is obſerved by learned men from moſt of theſe *Hebrew words* mentioned in the *New Teſtament*, by mixture of the *Syro-Macedones* after the prevalency of the *Grecian Monarchy*; for in theſe it ſeems more probable that the words which were afterwards impoſed in ſtead of the genuine *Hebrew* without any interruption where the things were practiced, and whileſt the Notions were freſh in memory, did more exactly anſwer them than thoſe that wanted theſe advantages; and Thirdly, the *Idiomes of the Perſon* himſelf, of his wit, of his Country, of his education; for it is clear that the Style of the Scriptures is very different: either lofty, or low; or eloquent, or rational, in accommodation to the writers natural abilities. For thus the *New Teſtament* writers have many *Hebraiſms*, and St. *Paul* ſome *Cilicianiſms*, as you may find inſtanced by St. *Hierome ad Algas. Q.* 9. and *Origen*

gen on the Romanes. And theſe are of great moment both for varying the ſignification of the ſame phraſes, and making them more or leſs-accurately intelligible in grounding arguments on them; and Fourthly, *the Antiquities alluded to*; and theſe not onely ſuch as are *directly aimed at*, and with approbation, but alſo ſuch as are *purpoſely oppoſed*; for thus *Maimonides* (x) conceives the rites of the *Zabij* very beneficial for giving light to many *poſitive Levitical* precepts, which now, for want of them, ſeem ſtrange and impertinent; and it would doubtleſsly much contribute to the clear diſtinction of thoſe which were moral or judicial, grounded on temporary or eternal reaſon, to have known all the *Ceremonies* of the *Chaldæan* and *Phœnician Idolatry*, though, I think there are no very great aſſiſtances for it in our now-extant writers; and what is related occaſionally either by the credulous *Greeks* or ancient *Talmudiſts*, or the later *Arabians*, being exceedingly intermixed with

(x) *More Nebok.* Part. iii. c 29. &c.

with fabulous and conjectural assertions, will need a very prudent and judicious sagacity to separate what is credible from what is not so. But for what may be performed from our present assistances in this subject, I shall refer you to the excellent discourse of our famous Antiquary *Mr Selden de Dijs Syris.* And for the better understanding of these, and the main design of Historical or Prophetical writers, and those very considerable seeming differences even in the circumstances of what is onely upon several occasions related in themselves as well as in exotick Authors, and this not onely in some frivolous instances, but in such wheron depend the greatest arguments for Religion; the accomplishment of remarkable *promises* and *propheſies* whose truth was to warrant very considerable alterations, as in the *LXX year's Captivity, and Daniel's weeks*, whence is derived one of the strongest grounds of *Christianity*; neither of which can be determined without the auxilia-

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ries of the *Heathens*; it will be neceſſary to ſtudy and compare their *Hiſtory*, and *Chronology*, and *Geographical* deſcriptions of thoſe Countreys. And for the traditional doctrines of the Old Teſtament, becauſe the beſt means for their diſcovery ſeem to me to depend on ſæcular learning, I ſhall therefore defer them to their proper place. In the mean time for particular and occaſional expreſſions of the new, it were convenient to be acquainted with the firſt *Hæreſyes*, and the conveyance of its traditional doctrines in their plain, and genuine, and unmixed practice, which will be the beſt way of making them applicable to our preſent Controverſies, will be moſt probably derivable from the Fathers of the immediately-ſucceeding Centuries; which is the deſign I would have you principally aim at in reading them. And concerning thoſe general Cautions to be obſerved in following them, I preſume you have before your departure heard my thoughts in ſome of

of our *Colledg-exercises*; and therefore I shall not need to be large in them, onely in general, you may observe a vast difference betwixt what they deliver either as their *private thoughts*, or as a *generally-received opinion*, and what they assert as *the doctrine of the Catholick Church* delivered to them from the Apostles; and here it self betwixt what they reputed such from some judicial inferences of their own, and what they were more competent Judges of, in that pure Historical evidence which must have been obvious to them without any, or at least any difficult, *Illations*, and this with *Vincentius Lerinensis*'s Rules; in all times, all places, and all Ecclesiastical Societies that were founded by Apostles or Apostolical persons. For in the former I then endeavoured to shew their fallibility from that unaccurate way of arguing which prevailed generally among them; and those unsecure principles on which they relyed, which though I then onely touched, as willing to

in *Commonit.*

confine my discourse to the time allotted for it; yet possibly they might be of some use in your reading of the Fathers, inasmuch as that to some of them I believe you will find most of those errors which in many instances, by the Confession of all, prevailed in the first three Centuries, to be easily reducible. Other Rules were advisable for the discovery of these *Testimonial* from *Judicial* traditions, but because the mentioning of my own thoughts concerning them together with my reasons, would engage me in many and great Controversies which cannot possibly be dispatched in few words, and that I have already insensibly exceeded my first designed brevity, I forbear.

VII. VII. And now, concerning the second particular formerly propounded, namely the influence of secular learning in order to those mentioned designs of the *Study of Divinity*, I shall insist on the method already observed in that. And though it were easie by an induction in

in all humane ſciences whatſoever, to ſhew this ſerviceableneſs; yet becauſe ſo large a taſk might poſſibly diſcourage you, as not being attainable in one life; and their uſefulneſs is very different in its degrees, ſome being onely convenient, and ſome abſolutely neceſſary; ſome neceſſary for your own ſatisfaction, and ſome for the information of others; ſome for more rare and caſual, and ſome for your ordinary Auditories: and you will find their uſe in your obſervation of theſe, and may accordingly more or leſs engage your ſelf in them as you ſhall find your ſelf invited by your own *Genius*, or *Curioſity*; I ſhall therefore mainly meddle with ſuch as are introductory and general, and are of uſe for the moſt neceſſary ends; your own ſatisfaction, and that of your ordinary Auditory. And firſt, for that which is rational, and rigorouſly called *School-divinity*, moſt of the terms wherein its Queſtions are expreſſed being *Philoſophical*, the uſe of *Philoſophy*, eſpeci-

pecially that of the *modern Peripateticks*, which in later Ages has so universally prevailed in the *Schools*, is so obvious as that I cannot suspect you ignorant of it. But yet, I believe you may be desirous to be informed of the distinction of those parts which are necessary from those which are not; that so you may know at present where to fix your thoughts more closely in subserviency to your future Studies. For your satisfaction herein, I think (*x*) you may securely give over your reading it distinctly by way of *Course*, and apply your self more immediately to the Study of *School-Divinity*; for the *School-men* allowing themselves that liberty of largely discussing *Philosophical Questions* on the *Summes* and *Sentences*; as you shall by this means want none of them that are *necessary*, so you will be disengaged from many of them that are purely *heterogeneous*. But because they do fre-

(*x*) This advice was addressed to a *Graduate*, who was therefore to have been presumed to have read over his Course already once. This is warned that others to whom it does not belong, may not imprudently apply it to themselves.

frequently uſe this liberty licentiouſly, therefore it will be convenient to determine more diſtinctly what parts are neceſſary, and to what ends. Firſt therefore, for that *natural Divinity* which is ſuppoſed true antecedently to *Divine Revelation*, and which is therefore onely intelligible by *reaſon*; it being commonly reduced to two main principles: *the Divine nature and exiſtence, and the Soul's immortality*; *and the nature of its faculties and the manner of its operations*, in accommodation to which all the Divine Precepts and Auxiliaries are deſigned; the former will be beſt advanced by *Phyſical* arguments drawn from the nature of the *celeſtial motions*, and the neceſſity of an univerſal ordinator of the *ſecond cauſes* both to their own ends, in thoſe that are inanimate, and at leaſt to that of the Univerſe, in thoſe that are not; &c: which as they are evidently more *perſwaſive* and *ſenſible*, and of a more general accommodation to ordinary capacities, and ſuch

ſuch as we find principally made uſe of by St. *Paul* himſelf, not onely in his *popular diſcourſes* Rom. i. 20. but even in his *diſputes* with the *Philoſophers*, Act. xvii. 27. 28. and xiv. 17. ſo I do really conceive them more ſtrong than thoſe *Metaphyſical* ones, that have been lately again urged and improved with the general applauſe of our late *Philoſophers*, by the famous *Des Cartes*. And there is one Queſtion, which as I confeſs exceedingly intricate, and yet omitted by moſt that I have ſeen of our late ingenious Authors that handled the argument, at leaſt not conſidered with that accuracy it deſerved; ſo I conceive it very neceſſary for the conviction not onely of *Atheiſts* (which yet the unhappineſs of our Age has rendred not altogether unſeaſonable) but alſo of ſome ſubdivided Chriſtians, thoſe eſpecially of the *Romane Communion*, and that is the diſtinction of *true* from *counterfeit* miracles, which will require *natural Philoſophy*, wherein the notion of a true miracle,

cle, by the confeſſion of all, requiring that it be above the power of *natural Agents*, for the determining of that it will be neceſſary to ſhew how far that does extend; and becauſe it is yet farther agreed, that all ſenſible effects of created ſubſtances muſt depend on matter and motion; therefore this will require two things to be examined: *their utmoſt efficacy in general*; and then particularly *the uttermoſt efficacy of thoſe that are preſent at the production of the ſuppoſed effect that is to be tryed*; the knowledg of which I preſume you are not ignorant to be the very deſign of natural Philoſophy; wherein notwithſtanding you are not now to be confined to the *Peripatetick* Principles, but may more ingenuouſly examine others, and accept what you your ſelf ſhall conceive moſt ſatisfactory. But the inveſtigation of the particular Divine Attributes will be beſt performed by *Metaphyſicks*, wherein all the terms requiſite to this way of arguing are profeſſedly handled:

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the *nature* of *Entity* and *Bonity* in general; the notion of those *Perfections*, which are called *simpliciter simplices*; and the examination of what are particularly such by their *compatibility* with others greater than themselves, and which are not reducible to any other Sciences, from whence it has even in (y) *Aristotle* himself the name of *Natural Divinity*. And from hence also depend all those terms whereby even *supernatural Revelations* are made reconcileable with *natural Reason*, and upon which most of those objections depend that are indeed material, and necessary to be answered; for the whole force of these relyes on such Principles as are universally concluſive in all sorts of Entityes; for otherwise the confessed *Analogical* participation of the same perfections in *God* and the *Creatures* will be sufficient to invalidate all Inferences drawn to him from particular experiments in other Creatures, which are the uttermost that all other Sciences are able to reach.

(y) *Metaph.* L. vi. c. 1. Text. 2.

And

And to these ends you will find the General Part very necessary; and the particular, where it goes no further than the perfect explication of their Nature, and confines it self within it own most immaterial abstraction. And therefore you may observe this Part most taken notice of by *Protestants*, and you will find it most generally serviceable to the whole design of *School-Divinity*. But then for the other Part that concerns *the nature of the Soul, and of its operations*; the supernatural assistances being proportioned to them, it will be necessary to know them for the understanding this proportion. And because some of these assistances are extended as well to the *nature* of their *Acts* as their *Morality*: and the moral manner of the operations is most answerable to the *nature* of the *Agent*, and accordingly best intelligible by its relation: therefore it will be convenient to know them, first *Physically*, as they are handled in *Aristotle*'s books *de Animâ*; and there especially

ally the rational and intellectual degree, and others no otherwise than as they conduce to the better understanding their present organical dependent way of operation, and that discourse *de Animâ separatâ* which you will find adjoyned at the end by some Authors; and then *Morally*, in *Ethicks*, from whence you are directly to deduce all those obligations that are purely moral; and the necessity and design of those that are positive and supernatural, and generally all those universal Rules, on which depends the prudential practice of *Casuistical Divinity*. For *Controversie Logick* I mention nothing, because I believe there is little in it necessary to your purpose but what is borrowed from *Metaphysicks*, or some few things concerning *Faith* and *Opinion* and *Demonstration*, which you will find sufficiently to your purpose discussed on the *Summes* and *Sentences*. And as it will be thus serviceable in general to know the main design of those Sciences, and their influence in Divinity,

vinity, for discerning the necessity of particular Questions, how far they are reducible to it; so in particular you may consider, First, whether it was first raised from any Theological occasion, accordingly to the Rules formerly prescribed; or whether it be capable of being used as a principle for the deciding any Theological Controversie? and if it be, then Secondly, whether that Theological Controversie it self be of any moment? and then Thirdly, whether that Philosophical Principle be capable of any certain resolution, and especially in that sense that is requisite for this decision? But for the improvement of principles of this kind in proving the *immortality of the Soul* (not now to reflect upon the piously-designed attempts of several ingenious persons in this regard) for my part, how convincing soever they may prove in the event, I can discern no great necessity of having recourse unto them, or relying on them. For though indeed the existence of God

cannot be proved by *Revelation*, it being ſo antecedent to it as that he that doubts of it cannot admit of *Revelation* to prove it by; yet is there not the ſame neceſſity here, ſeeing the Soul may really be immortal, though its immortality could not be made out from any natural appearances falling under our cognizance (daily experience furniſhing us with inſtances of moſt certain truths which are yet uncapable of being proved from ſuch appearances) in which caſe we may yet be aſſured of it by *Revelation*. For our doubting concerning the proof of the Souls immortality by *reaſon* does not upon any rational pretence oblige us to queſtion the *exiſtence of Revelations*; and ſuppoſing that the real immortality of our Souls is atteſted and revealed by God, our own antecedent ignorance of it upon natural accounts cannot ground the leaſt ſuſpicion of the Divine Infallibility concerning it; nay it is from our prime notions of ſuch a being moſt certain that infinite truths

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are evident to him which are not obvious to our groſſer obſervations, and it cannot be diſproved that this is one. Suppoſing therefore that God has revealed the immortality of our Souls; and that he is in this, as well as in other Revelations, veracious; and that he certainly does, though we do not, know the truth even in this particular affair; it muſt needs follow that we muſt be obliged to believe it upon account of ſuch Divine Revelation, though antecedently we could never have known it by natural diſcoveries. This I have onely obſerved by the way, to ſhew the *no-neceſſity* of inſiſting on ſuch proofs, and to let Atheiſtical irreligious perſons underſtand how little indeed Religion is concerned in their weakneſs; though, I think, I might have added that *deſerting* this way of proof, and inſiſting *onely* on Revelation in this caſe is not onely more *ſecure*, but in many regards more *convenient* and more *aggreeable* with the principles of Chriſtianity, and better fitted for

solving difficulties which are less intelligible on other principles. But what I have to say to this purpose is both subject to be misunderstood, and too tedious for my present design, and therefore I forbear.

VIII. VIII. But then for that part of Divinity that is Textuary, besides the knowledg of the *Tongues* and *Phrases*, which will be gotten by reading ancient Authors in their own words upon other occasions, and for which your own experience will hereafter be your more satisfactory directory; for the understanding of the doctrinals of the *Old Testament* (which you will find very necessary for the *New*, there being nothing pretended to be revealed in the *New*, but what was at least mystically prefigured in the *Old*, and there being many doctrines at that time generally believed by the *Jewish Church* which were not so clearly expressed in the *Old*, which as they seem to be connived at by our *Saviour*, so they seem generally to have been received without any

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New Revelations by the *Primitive Chriſtians* (and yet the way is certainly as fallible in ſome inſtances as true in others, and therefore ought to be accurately diſtinguiſhed) the onely way will be to examine the credibility of doctrines that pretend to be originally *Jewiſh Traditions*. And for this you are not onely to truſt the *Rabbins*, both for their notorious *fabulouſneſs*, and their little *Antiquity*, and their plain imitations of the *Grecian Philoſophers* even before our Saviour's time, upon occaſion of their acquaintance with them by the *Macedonian* conqueſts, whom yet together with *Philo* and *Joſephus* I would recommend to you for the *Hiſtorical Relation* of thoſe opinions and practices that afterwards prevailed, and are frequently alluded to in the *New Teſtament*; but that which is the main deſign of the primitive *Chriſtian Apologies*, what the *Grecians* had either preſerved entire from the diviſion of *Babel*, or in after-Ages derived from the *Jewes*, which yet

are both more numerous and more ancient than those that are now extant of the *Jewes* themselves; for by this means as you shall discover much of that truth which was mystically involved in the *Old Testament*, though otherwise certainly intended, where otherwise there is no clear mention of the *Immortality of the Soul*, of the *Resurrection of the Body*, or the *future Judgment*, which are the very foundations, not onely of *Christian*, but of all *rational*, *Religion*; but also the Original of many errors both among the later *Jewes* and *Christians*. For this therefore I conceive it convenient to read the ancientest *Greek Poets* together with their *Greek Scholiasts*, and that you do not look on them barely as *idle Romances*, but as *grave Philosophers* and *Historians*; for such they were reputed not onely in their own times, but also by all their followers, as involving *Divine*, and *Natural*, and *Historical* notions of their *Gods* and *Heroes* under *mystical* and *Parabolical* expressions.

Thus

Thus the name was uſed for *makers of Lawes*, for *Eſtabliſhers of Commonwealths*, for *Diſcipliners of youth* and *women*, as you may ſee proved from the Teſtimonies of *Homer* himſelf and others by the excellent *Heinſius* in his *Prolegom. ad Heſiod.* Hence they were after imitated by the *Oracles*, and accounted *Sacred*, and *Prophetical*, and inſpired with a *Divine fury*, as were eaſie to prove if I had leiſure. But yet becauſe thoſe things are related on the faith of much later Authors, and are mingled with their own inventions, and are expreſſed in dark, and deſignedly-obſcure, reſemblances; therefore two things will be requiſite to be inquired into: Firſt, whence they originally proceeded, whereby will appear both how far they are credible, and what was after ſuperadded by the *Gracian* affectation of vain glory; and Secondly, what was their diſtinct ſenſe. For the former, I confeſs the ancient *Gracian Barbariſm*, their late incorporations into civil Societies, their

their then it self being divided into *little Republicks*, which could not chuſe but continually allarm them with perpetual Factions and mutual jealouſies of one another, and leave little time for incouragement for Studies, and their late invention of Letters, or of any means for communicating Tradition to Poſterity, make me unwilling to adviſe you to truſt them for any thing ancient that is Hiſtorical. And therefore I believe your beſt way were to examine with what other ancient learned Nations they had commerce, from whom they might probably derive their *Philoſophical* or *Theological learning*, and particularly concerning ſuch notable Perſons as were acknowledged to have had ſome eſpecial influence in their improvement; ſuch were *Orpheus* for the *old*, and *Pherecydes Syrius* for the *later Theogonyes*; whether they were *Indigenæ* or *forreigners*, whether they *travelled*, and to what Nations? And becauſe the ambition of the later *Greeks* has endeavoured

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to ſuppreſs thoſe teſtimonies that might ſeem to make them beholding to other Nations for what they gloried themſelves to be the firſt inventors of; either by confounding forreigners of the ſame name with their own, and by that means arrogating the glory of their actions to themſelves, or by deriving their Original from their Gods, and thoſe ſuch as were Hiſtorically many or uncertain, as they do with *Orpheus*, when they make him the Son of *Apollo* and *Calliope*, it were well to collect out of creditable Authors what is mentioned concerning them, that ſo you may from other circumſtances conjecture whence they did moſt probably derive their learning. And there are three Nations eſpecially, who, by reaſon of their undeniable Antiquity, and their eſtabliſhed government, and their eſtimation of Learning, and their encouragement and opportunities, and publick deputation of ſome orders of men for that end, might be very credible for the conveyance of the

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Traditional Divinity, and who, by reaſon of their familiarity with the *Jewes*, might eaſily have corrected themſelves where they had been miſtaken: the *Chaldæans*, the *Phœnicians* and the *Ægyptians*; whereof the two later muſt needs have been known to them as anciently as their ancienteſt inventions: the *Phœnicians* by occaſion of their notorious trafficking at Sea; and the *Ægyptians*, as appears both by the affinity of their *Tongues* and *Letters*, from the *Græcian Apis*, whether the *Sicyonian* or *Argive*, ſuppoſed after his death to have been Canonized in *Ægypt*, from the ſtories of *Ægyptus* and *Danaus* in *Ægypt*, of *Tithonus* and *Memnon* and *Phaëthon* in *Æthiopia*, mentioned by the moſt ancient *Græcian Mythologiſts*, from the teſtimonies of very many of themſelves, if I had leaſure to produce them; and eſpecially in that moſt of their *Gods* and *rites* and *myſteries* were thence borrowed, as is clear, beſides others, from that full confeſſion

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of (z) *Diodorus Siculus* related also by (a) *Euſebius*. But that all of them were frequented by the later Philoſophers is abundantly proved by the *Primitive Chriſtian Apologiſts*. And therefore it will alſo concern you to be acquainted with the opinions of the *Philoſophers*, thoſe of them eſpecially that are *traditional*, and who are known themſelves to have travelled to theſe Countreys: for the later ſubdiviſions ſeem generally to have been built on the private wits of particular factious perſons; concerning whom, eſpecially the *Stoicks*, what my thoughts are you may eaſily diſcern from my *Prolegomena* to my dear Tutor's Book *de Obſtinatione*: "that if their "**Rational diſcourſes** be conſide-"red as converſant about ſuch in-"ſtances as are uncapable of *ſolid* "*demonſtrations* from purely natu-"ral principles, ſuch as the *Plato-*"*nick* notions of the *Trinity*, and "the *Hierarchyes of good or evil* "*Damons*, and *the ſtate of the Soul* "*after death*, and *the rewards and* "*puniſh-*

(z) Bibliothec. L. i. p. 85. Ed. Græco Lat.
(a) Præp. Ev. L. x. c. 8.

"*punishments of the other World*; "these will further admit of a two-"fold consideration, either as to "that *use* and *Authority* that may be "grounded on their Reasons, and "that cannot be acknowledged ve-"ry considerable, both because the "cases are supposed such as are un-"capable of any solid proof of that "kind; and the reasons they pro-"duce are therefore at the best one-"ly *conjectural*, and frequently "*Captious*; and they are unnecessa-"ry for us *Christians*, who have se-"curer arguments from *Divine Re-"velation*; and for affairs of this "nature their *Antiquity* gives them "no special advantage over us, and "they are more clearly and closely "managed by later Authors: or as "to that *purely Historical* use which "may be made of their Opinions, "how weak soever their *reasons* are, "for explaining those passages of "*Scripture*, which are expressed in "their language and allude to their "sense, whether as *approved* or re-"*jected*. And thus howsoever *con-*

"*jectural*

"*jectural* the proof of ſuch Propo-
"ſitions might have been ſuppoſed
"formerly, yet it might merit a
"confident aſſent as grounded on
"the *ſurer word of Propheſie*; nay
"though they be *rejected* in the
"Scripture as *falſe*, yet ſo it ſelf
"they may help us to underſtand
"thoſe very Scriptures that were
"ſuppoſed to condemn them. For
"the *terms* being ſuppoſed *Philoſo-*
"*phical*, the Philoſophers them-
"ſelves muſt needs be preſumed fit-
"teſt to explain their own ſenſe of
"them (which is moſt likely to be
"the ſenſe intended by the Holy
"Ghoſt) and by underſtanding the
"terms we come to underſtand the
"Propoſitions reſulting from them,
"ſo condemned; which being ap-
"prehended will help us further to
"diſcover what is neceſſary for
"bringing ſuch a diſcourſe home to
"the purpoſe, which muſt needs be
"very advantageous for diſcovering
"the deſign of the Holy Ghoſt in
"it, as that is alſo for judging of
"*conſequential modes of expreſſion*,

"of

" of which kind are many *provisio-*
" *nal definitions* of the *Church*, and
" *doctrines* of the *Schoolmen*. But
" then ſuppoſing the **Rational Diſ-**
" **courſes** of the *Philoſophers* con-
" verſant about affairs within their
" own reach, whereof they might
" be preſumed competent judges,
" they may again be two wayes con-
" ſidered: either as to their *intrin-*
" *ſick concluſiveneſs*, or as to the
" *actual reputation* they had gained
" among the *Jewes*, and thoſe other
" Nations among whom they were
" diſperſed, for whoſe uſe the Scrip-
" tures were primarily deſigned,
" and to whoſe defects they may
" therefore be preſumed to have
" been originally accommodated.
" In the *former* regard their diſcour-
" ſes will have ſo much and no more
" credibility than what a *particular*
" *examination* of their ſolidity will
" afford to a perſon *competent* to
" judge of it; or than the fame of
" their *skill* and *integrity* in affairs
" of this nature, might have been
" conceived ſufficient to perſwade

" to

"to ſuch as were unskilful them-
"ſelves, and ſo expoſed to a neceſſi-
"ty of relying on their bare Autho-
"ty. But in the *later*, their Autho-
"rity may be much greater as far
"as it may be thought to have been
"further confirmed and approved
"by the *Holy Ghoſt* himſelf. For
"the *Holy Ghoſt* undertaking in an
"*extraordinary way* to ſupply the
"defect of *ordinary means* in the
"diſcovery of ſuch *truths* or *falſe-*
"*hoods* as might prove *neceſſary* or
"*pernicious* in order to the ſalvation
"of mankind; it is to be preſumed
"that wherein he did not offer a
"correction, there he preſumed the
"uſe of ordinary means ſufficient.
"And then the onely ordinary
"means of diſcovering their *preſent*
"*duty* and their *future intereſts* (eſ-
"pecially for the *vulgar*, for whoſe
"uſe *Revelations* were principally
"calculated) being natural reaſon
"as managed by its ableſt *Profeſſors*,
"the *Philoſophers*, they having no
"other light antecedently to *Reve-*
"*lation*; it will further follow, that
"no-

"nothing taught unanimously by "such *Philosophers*, if uncorrected "by the Holy Ghost, was by the "Holy Ghost himself thought dan- "gerous to the salvation of persons "obliged, in prudence, to rely on "such an Authority; nay that all "things so unanimously agreed on, "in matters necessary to be resolved "in order to salvation, if the Holy "Ghost did not undertake a new "resolution, were supposed by him "to have been already resolved "rightly by the Philosophers them- "selves, which no less than *Divine* "*approbation* of such discourses "must needs add more than a bare "*Humane Authority* to them. This is the sum of what I have more largely discoursed and proved in the forementioned place, which you may perceive principally to concern such Philophers as are professedly *moral*, who as they are also generally applauded by *Scholars* for the generosity of their temper and principles; and their aggreeableness to *Christianity*; so they

they are not indeed guilty of that *unpracticableneſs* wherewith they are charged by ſome leſs conſiderative perſons. It is true indeed that they thought the *Soul* alone to be the *eſſential man*, and the *body* the *Organ* and *priſon* of it, and indeed *præternatural* to it, upon which account they made its *impriſonment* here a *conſequence*, if not a *puniſhment*, of its *degeneracy*, and its *reſtitution* to its *primitive proſperity* to conſiſt in its *compleat purgation* from all *corporeal faculencies*. But this is not ſo to be underſtood as if they had thought the ſoul incorporated (upon what account ſoever) to be as free from being affected with corporeal impreſſions, as the *Muſician* is from thoſe of his *inſtrument*, or the *Priſoner* of the place of his *Captivity*; or had accordingly perſwaded the Soul to her duty by a naked propoſal of its reaſonableneſs without any prudential præſcriptions for making her capable of reaſon. For it is plain that they themſelves conceived the Soul to be more than locally uni-

ted to the body by virtue of the *Nepheſh* as the *Jewes*; or ψυχὴ (in oppoſition to νοῦς or λόγος or πνεῦμα) as the *Platoniſts* and *primitive Chriſtians*, and it may be St. *Paul* himſelf; or the αὐγοειδὲς as the *Chaldee Oracles*, or the *umbra*, as *Virgil*, calls it; which being thought of a middle nature betwixt *material* and *ſpiritual* beings, and participating of the qualities of each, was thought to bind the Soul inſeparably to the body, and to ſubject it to a *ſympathy* in corporeal paſſions. Thence that *forgetfulneſs* of all its old notions, the πτερορρύησις or *flagging of her wings* wherewith ſhe could formerly freely mount at her pleaſure, the ὑλικὴ ἀλογία, the *unreaſonableneſs of matter*, the *drunkenneſs with the cup of Lethe* repreſented by *Cebes*, which made their ſo frequent exhortations to be *ſober* and *vigilant*, imitated alſo by the Apoſtle himſelf ſo very neceſſary. And in complyance hereunto it was that they held that the truth it ſelf was *undiſcoverable* and *unintelligible* by *impure perſons*, and accordingly they

they were as ſolicitous in concealing the *ſecrets* of their *Philoſophy* from the *prophane vulgar* as the *Pagan Prieſts* were in diſcovering their *Idols* to *uninitiated perſons*; and as the revealers of the *myſteries* of the Gods were puniſhed with death, ſo *Hipparchus* the *Pythagorean* had a monument erected for him by thoſe of his own profeſſion ſignifying his death in a moral ſenſe for divulging their *Acroamatioks*. So that, though they held not the body to be any *part* of the *man*, yet they held ſo near a connexion with it as was conceived ſufficient to render it uncapable of pure and naked reaſon (which would indeed have proved unpracticable to ſuch perſons) and were therefore as well *obliged* by their *principles*, as they did *obſerve it* in their *practice*, to accommodate their perſwaſions to the *opportunities* and *abilities* of the *perſons* concerned, which being conſidered muſt needs make them practicable. All this might have been ſhewn and proved at large if it had now been

ſeaſonable. Nor is this practice proceeding on the *principles* of the *Philoſophers*, repugnant to the *formal* and *fundamentally-virtuous* motives from whence only actions are denominated *ſupernaturally-good* in the ſenſe of *Chriſtianity*: ſuch as *Humility*, and *a ſenſe of our own weakneſs*, and *a perpetual actual dependence on the Divine favour*, and *a pure and primary intention of his glory*, and *no ſatisfactory reflections on our own condition here*; but *a reſolute preparation to endure anxieties of mind*, and *deprivations of the Divine comfortable preſence*, and *the peace of our own Conſcience*, and *ſolicitous apprehenſions concerning our eternal welfare*, and *frequent occaſions of diſquietude* in the *rational Soul*, as well as in thoſe *outward goods* of the *body* or of *Fortune*. For it might have been eaſily ſhewn how that all theſe things as far as they are *truly* ſubſervient to the deſigns of *Chriſtianity* are admitted and applauded by the Philoſophers themſelves, and that which is indeed diſ-

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approved by them is not *approved* by our *Christian Revelations.* That *humility*, and *a sense of our own weakness*, and *a perpetual dependence on the Divine favour*, must needs have been owned by the *Philosophers*, appears from what I have said to evince their acknowledgment of the necessity of the *Divine assistance* in all *good performances*, in my *Proleg.* Sect. LV. LVI. LVII. LVIII. LIX. to which I shall add nothing more at present. And if doing good actions for the glory of God, be First, to do them out of a sense of our *duty* of *obedience* to his *commands*, and a *subjection* to his *Providence* (however notified to us, whether by the *light of nature* and *Conscience*, or by *positive Revelations*, can make no difference, if the *light of Nature* and *Conscience* be owned for the *voice of God*) and Secondly, to *testifie* by them our *honourable sense* of the *wisdome* and *goodness* of *God* in his Providences even where they seem to carnal sensual judgments most *absurd* and *rigorous*;

and Thirdly, not onely to entertain and manifeſt this *honourable opinion* in our *ſelves*, but alſo to endeavour by ſuch our Actions to propagate the like honourable opinions to *others*; and Fourthly, to renounce all vain glory of our *own*, whether as it ſignifies a *complacency in other mens opinions*; or *an aſcribing to our ſelves* thoſe actions which had been indeed performed by the *Divine aſſiſtance*; if, I ſay, theſe things be meant by *acting for the glory of God*; then theſe *Philoſophers*, how rarely ſoever they mention the *word*, moſt certainly have owned the *thing*, concerning which alone learned and candid perſons would be ſolicitous. And it may be they who would make more neceſſary would find it more difficult to *prove* than to *aſſert*. So alſo for **our unſatisfiedneſs with our condition here**; if thereby be underſtood a *murmuring* and *repining* at the condition allotted us by *Providence*, however *ungrateful* it may ſeem to *fleſh* and *blood*; that is ſo far from being *commendable* in the re-

repute of *Christianity* as that it is indeed a very great *Rebellion* and *Perverseness* against the *Divine dominion*. But if by *our unsatisfiedness here* that alone be meant (which onely can be meant the former sense being excluded) *an opinion of the unsufficiency of sublunary fruitions for the satisfaction of our more noble and capacious Souls*; the way of bringing men to such an opinion seems to be the *principal*, if not the *adæquate*, design of this *moral Philophy* I am now discoursing of. The greatest *seeming Paradox* is how to explain how *Philosophy* does dispose persons for enduring the **deprivation of those good things of the mind which have an intrinsick moral goodness**, such as *anxieties of mind, a senselessness and dulness in the performance of duties*, and the other instances already mentioned. And the difficulty here seems the more considerable because the two fundamental principles of these persons in this affair, seem, if not utterly *false*, yet, very *unsecure*: First, that

God never exerciſes good men with the loſs of any thing that is really good, and that ſuch are all, and onely, the goods of the mind, which is the onely ſeat of happineſs. For by this means perſons are taught not to *expect* evils of this kind, which muſt needs both render them more *ſecure* and *unprovided* for their *reception*, and the *unexpectedneſs* of ſuch *evils* would alſo *aggravate* their *vexatiouſneſs*. And Secondly, that *it is in the power of good men to avoyd even all ſurpriſals to any thing indecent that might deſervedly procure by way of puniſhment any intervals of Divine diſpleaſure*, wherein all their diſappointment muſt tend to their further diſquietment. Beſides that by the *former principle*, God never inflicting *ſpiritual evils* on *arbitrary accounts*, but in caſe of *demerit*; and this *demerit*, by the *later*, never agreeing to a *good man* (ſeeing its very ſuppoſition does *ipſo facto* make him ceaſe to be ſuch) *good men* will not ſeem obliged to expect it, and therefore not to be provided for it. But not-

notwithſtanding all this, I conceive it certain Firſt, that *underſtanding all theſe things concerning him whom the Philoſophers call a* WISEMAN, *and we Chriſtians a perfect man* (though they, as well as we, did queſtion the *actual exiſtence* of ſuch a perſon, as I have already ſhewn in my aforeſaid *Prolegom.* Sect. LXII.) yet I ſay *ſuppoſing ſuch a perſon*, all that they ſay on this ſubject would be true concerning him; *he would never be obnoxious to diſturbances of this kind*, as *never deſerving* them, and therefore would *need no defenſatives* againſt them. But then Secondly, for thoſe other ordinary perſons who do moſt frequently occur in ordinary practice, I do confeſs that to apply theſe principles to them would indeed be ſubject to the mentioned inconveniencies; but I muſt withall profeſs that I think it never was their deſign to make ſuch an application; and therefore they muſt needs have been far from diverting others from ſuch *expectations*, or from *providing* againſt them.

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For these weaker persons therefore, it is plain First, that they did acknowledg such not to act *rationally*, and therefore unlikely to be moved by *rational arguments*; so that their discourses on this account could not have been unpracticable as if they had onely *shewn* them their *duty*, but not *considered* their *abilities* for *practicing* it. And Secondly, that in persons acting so *irrationally*, passions were not so *avoydable*, nor their *irregularity* easily separable from *themselves*, nor their *demerit* from their *irregularity*, nor consequently that those *dissatisfactions* and *punishments* necessarily-consequent to such *demerit* so *hardly separable* from such passions (such as are most of those mentioned) could be easily avoiedd. For *First* they acknowledged a προπάθεια resulting necessarily from the *mere mechanical* impressions of exterior objects, in the *inferior Soul*; and *Secondly*, a *Sympathetical* influence of the *inferior* on the *superior Soul*, upon account of the præoccupation of *sense* and *sensitive judgments*

ments and *performances* during the *minority* of *reaſon*, which, according to their principles, might by virtue of the former impreſſion, incline the judgment it ſelf to a συνηθεσμὸς or συγκατάθεσις to the firſt φαντασία or δόξα, that is, to believe the *things* really correſpondent to their *appearances*, to *be* ſuch as they *ſeem*, which muſt needs infer a parity of reſentment in the rational, which had before poſſeſſed the ſenſitive appetite. And thus much they do not deny concerning their *wiſeman* himſelf, of the *ſecond order*, ſuch as was conceived *exiſtent* in *this life*. But further *Thirdly*, in weaker inferior perſons they thought this *ſympathy* ſo *naturally-conſequent* to thoſe *exterior impreſſions* as that it could not be prevented by *particular ordinary reflections*, but by *long exerciſes*, and *ſolemnly-premeditated reſolutions*. So that to *ſenſualiſts* or *weakly religious* perſons they both allowed reaſons to *expect* ſuch *diſturbances of mind*, and the ſame latitude of *providing* againſt them as could have been adviſed

vised by any other *prudence* whatsoever. For though indeed they might say that God would not permit any *real evil* to befall *Religious persons*, yet they never undertook (may they warned the contrary) that no *apparent evil* should do so too; or that *imperfectly virtuous persons* should alwayes value things according to their *real worth*, and not be *seduced* sometimes to mistake their *appearances* for *realities*; or that doing so, they, as well as others, would not prove lyable to dissatisfactions of mind, was never intended to be affirmed by them. And it might have been shewn how most of the disturbances now mentioned are imputable to the mistakes of *weak understandings*, and either are no *realities* at all, or, at least, not really *such as they are conceived to be*. Thus those *anxieties of mind*, and *dulness* and *distraction in the performance of spiritual duties*, which are usually represented as so discouraging to *piously designing* persons, are no more originally than a meer

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revolution of their *humours* and *complexions*, and miſtakes adequately occaſioned by the *indiſpoſition* of the *recipient*, not by any *malignity* of the *things* themſelves. For indeed what reaſon is there to conclude their condition bad becauſe their complexion is clouded with *melancholy*, a thing as little in their power, and as obnoxious to viciſſitudes, as the vaineſt of thoſe exterior fruitions ſo ſolemnly renounced by all pious perſons? And what elſe but complexion can be the reaſon why they are within a while (without any acceſſion of new *guilt*) diſquieted with *jealouſies* and *ſcrupuloſities* concerning that which not long before in a mature proceſs of judging they had pronounced perfectly innocent, and recover periodically, when the cloud is over, without any further *rational conviction*? Yet this is that which melancholy perſons miſcall the *fruition* or *deſertion* of the *Divine internal viſitations*. For if it were a real conſciouſneſs of *demerit* that were the reaſon

ſon of ſuch an alteration of judgment concerning their own condition, either the demerits muſt be ſuppoſed *frailties* and *inadvertencies*, and thoſe are known unſufficient to put us out of a ſtate of grace; or they are *great* and *habitual*, and ſuch cannot agree to perſons ſuppoſed *Pious*, who onely, according to the principles of theſe Philoſophers themſelves, are entitled to *ſolid joy* and *comfort*. And the ſame *untowardneſs of complexion* ſeems to be the principal, if not the onely, cauſe of that **unquietneſs of Conſcience** of which ſuch perſons do complain, for if the guilt were *rationally* grounded, they could not be the perſons we are ſuppoſing them. So alſo for **ſolicitouſneſs concerning perſeverance**, it is certain that by the promiſes of *Chriſtianity*, he that does improve his preſent grace ſhall not be left deſtitute in any future exigences, but ſhall either have his abilities enlarged, or his temptations proportioned to his preſent abilities; which he that believes (as he

he must who professes to believe Christianity) can have no *reason* for *solicitousness*, and a *solicitousness without reason* can be imputed to nothing but *complexion*. So that the most likely means of prevailing on such persons practicable in pursuance of their principles, are; both to *perswade* the persons that their present actings are *unreasonable* and *erroneous*, and to remove such prejudices as may *immediately* be removed upon *conviction*, and to *comply* with such as cannot till in process of time they may be made more capable of *better impressions*, and in the mean time prescribing such *Rules* and *exercises* as may at once make their present condition *most tolerable*, and put them in a state of *most probable proficiency* for the *future*. The onely thing therefore that may be complained of in this *moral Philosophy* is, *that it wants those advantageous arguments for comforting persons which are afforded by Christianity*; which will be no reason of *neglecting*, but *improving*, it by such aux-

auxiliary ſuperadditions. And it may be that want of complyance which is complained of, may upon thorough conſideration be found to be, not ſuch as may ſo miniſter *comfort* for the *preſent* as that it may withal tend to the *conviction* of his error, but ſuch as might *nouriſh* and *confirm* it, and *detain* the perſon perpetually in ſo *imperfect a condition*, an inconvenience to which Novices in a Religious life are too frequently obnoxious. For certainly a ſtate of Religion prudently managed would be obnoxious to *fewer* diſturbances of the rationally ſuperior ſoul than now we find it, if indeed to *any* at all. And laſtly it might have been ſaid, according to ſenſe of the myſtical Divines as well as the Stoicks, that theſe viſitations, which are ſo eagerly aimed at by beginners in devotion, are meerly *indifferent*, and no *real rational excellencies*, neither as making the perſons enjoying them *better* nor *more honourable*, nor as arguing them *more acceptable to God*, both becauſe of the difficulty of

of diſtinguiſhing *Divine conſolations* from *Diabolical illuſions*, and becauſe they dare not ſay that *true conſolations* themſelves are diſtributed in proportion to their *perſonal excellencies*, but many times *greater* to the *weaker*, who need them more for their *encouragement*, and *leſſer* and *fewer* to *more excellent perſons*; ſo that ſtill the doctrine of theſe Philoſophers may hold, that good men are not arbitrarily exerciſed with the loſs of any thing *truly excellent*. Nor are the remedies of theſe Philoſophers **onely** ſo **ſtupefactive** as they are by ſome conceived, as if they were onely addreſſed againſt the *pungency*, but did not *eradicate* the *malignity* of the *diſtemper*, the ſame way as a *natural bold complexion*, nay ſometimes *diſtemper of the brain*, does free from the *ſenſe* of *evil at preſent*, which notwithſtanding on *ſober thoughts* will prove as *afflictive* as ever in this life, beſides the more ſevere conſequential inconveniences. For it was their profeſt doctrine that *virtue* was the one-

ly *ſolid ſecurity* of *happineſs*, which muſt needs have obliged them not to accept of any other *indolency* but what muſt ariſe or be conformable thereunto, which no prudent conſiderate perſon will deny to be not onely a *ſolid cure* of *preſent maladies*, but alſo a *ſecure prevention* of *future miſcarriages*. And it is really a miſtake of the *true ſenſe* and *deſign* of theſe *excellent perſons* to think that they made their preſent ſatisfaction ſo adæquately the end of their *Philoſophical performances* as that they ſhould make no *Conſcience* of committing thoſe *vices* which were leſs liable to *preſent moleſtations*, or of acquiring thoſe *virtues* which were either *contrary* or *not contributive* to *preſent happineſs*, and that *ſolid purity* was hardly intended by them, they being more ſolicitous for *ſenſual* than *ſpiritual purity*; for *purity* in *exterior appearance*, than in the *intention*. For it is plain that happineſs was by them thought *neceſſarily conſequent* to *virtue*, and *miſery* to *vice* under their very formal

mal notions, which, whatever *ſenſualiſts* might think, could not leave them any ground of ſuch a *diſtinction* of any *virtues* that were at *preſent afflictive*, or *vices* that might advance any *preſent real ſatisfaction*, which muſt have obliged them to a *proſecution* of *all virtue*, and a *deteſtation* of *all vice*, without any exception. And then the advantages they propoſed to themſelves being onely grounded on the *intrinſick nature* of the *duties* themſelves, and not being thought the leaſt promoted by other mens *opinions*, muſt needs have made ſuch duties deſirable independently on *common fame*; beſides that they did expreſly *decry*, and teach men to *deſpiſe*, other mens opinions, than which nothing can be thought more effectual for the eradication of all *vain glory* and *hypocriſie* and *conceitedneſs*, of which uncandid cenſurers *ancient* as well as *modern* have been ſo forward to condemn them. I will not undertake to juſtifie their *perſons* in theſe particulars; but I think I may very

juſtly except againſt this way of proceeding to cenſure their *principles* from their *practices*, both becauſe affairs of this nature concerning their *ſecret intentions* are impoſſible to be known by men who cannot diſcern *their hearts*, and in ſuch caſes *common humanity* as well as *charity* obliges to believe the *beſt*; and becauſe there were ſome of them ſo *wary* as that they never appeared guilty of the leaſt *affectation* as far as *humane obſervation* could diſcover them, nay gave evidences of the contrary (it had been eaſie to have produced inſtances if I had not been afraid of being too tediouſly digreſſive) and if the uttermoſt for which any ſhew of proof can be pretended were granted, that they had been *vain glorious* and been ſo *univerſally*; yet what is that to diſcredit the goodneſs of their *principles*, (for the defence of which alone I am concerned) the beſt profeſſions of the World being apt in their own caſe to think themſelves hardly and unkindly uſed, if their

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principles ſhould be condemned for their *unconformable practices*? And I have already ſhewn that ſuch *practices*, if they had *been*, muſt needs have been *unconformable*. Thus much may ſuffice at preſent for vindicating the **rational uſe** of theſe *ancient Moraliſts*. For as for that **pedantick uſe** which ſome leſs prudent perſons ſeem mainly to deſign in reading them, that they may upon occaſion produce them as Patrons of ſentences in themſelves ſo intrinſecally rational as that they need no *Patronage*, I think it needleſs to warn conſiderative perſons of its inſignificancy, of which the generality of *Scholars* are by this time ſufficiently convinced.

IX. But then for the diſcovery of thoſe **myſtical ſenſes** which were deſignedly thus involved by the *Poets* and *Philoſophers*, and withall for unridling their *publick Idolatries*, the ground of theſe intricacies being that *language of the Gods* mentioned by *Homer*, and inſtanced in many particulars by *Clemens Alexandrinus* IX.

drinus Strom. IV. the *beſt* means, where there be any *regular* ones *poſſible*; will be to examine what theſe were both among *themſelves*, and other *Nations* from whom they received them. And theſe, according to the two wayes whereby the *Gods* were thought to have revealed themſelves to *men*: either by viſible repreſentation of **things** whoſe natures had ſome *Analogy* with what they intended, or more *directly* and *familiarly* by way of **voice**; may ſeem alſo to have been twofold. For the former, you may, I believe, get much advantage from that otherwiſe reputed *late* and *unprofitable* as well as *ſuperſtitious*, learning of the *Græcian Oneirocriticks*, which as they were evidently thought *Divine*, and the main inſtance of that ſort of *Revelation* among all ancient Nations; ſo they had incomparably greater advantages for their conveyance to Poſterity than any other kind of learning. And the *Græcians* being confeſſedly none of its firſt Authors, but the *Aſiatick*

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Telmiſſij (whether thoſe of *Caria* or of the city *Telmiſſus* in *Lycia*) as (*a*) *Tatianus* and (*b*) *Clemens* relate, I ſuppoſe on *Greek* teſtimonies, it ſeems evident that they derived it *Eaſterly*. And for the *Lycian Telmiſſus*, it being, according to *Suidas*, founded by *Antenor's* Poſterity, it is impoſſible that they ſhould be its firſt *Inventors*, ſeing that from *Homer* it appears that it was practiced by the *Græcians* themſelves before that; and for the other, moſt of thoſe *Aſian* colonies being acknowledged to have proceeded *Eaſternly* (for moſt, if not all the *Græcian* colonies, that were there, were planted there after the deſtruction of *Troy*) may probably give much light for diſcovering the ſecrets of the *Eaſtern learning*, and of thoſe Nations eſpecially that were anciently famous for it, the *Chaldæans*, and the *Phænicians*, from whom in all probability they derived moſt of their *Traditions*. And another advantage of this, above all other, ſorts of *myſtical learning* is,

(*a*) Orat. in Græc.
(*b*) Strom. i. p. 224.

that, whereas the explication of others was either reserved with the *Priests* themselves, or afterwards communicated to some few *initiated persons* after very severe and rigorous tryals of their secrecy, as you may see in *Lucas Holstenius*'s notes upon *Porphyry de vitâ Pythagoræ*, which it is probable very few would undergo, & might therefore be more obnoxious to *corruption* or *forgetfulness*, which I suspect to be the true reason of those corruptions among the *Græcians* themselves, till they were again repaired by the *Philosophers* by a new intelligence with those Nations from whom they had originally derived them; the ordinary practice and profession of this made its explication also not at all subject to those inconveniences. So also you will, I believe, get much assistance from the *Ægyptian Hieroglyphicks* (though that also be thought by many an unprofitable learning) for understanding the *ridiculous* (*) *statues* of their *Gods*, and their *sacrifices*, and *vivaria* of *sacred animals*,

(*) So Celsus: Ὀνειδίζει τὰ ἀγάλματα καὶ τοὺς ναούς

mals, which selves and m bols, For t expre othe and t for i rous upo be rite and on Au co ot or o o 0 n

mals, and their *myſtical ceremonies* which afterwards even they themſelves that were initiated knew not, and many of the *Pythagorean Symbols*, and the *myſtical Philoſophy*. For that this was a ſacred manner of expreſſing themſelves, beſides many others, (*e*) *Origen* expreſly affirms; and that *Circumciſion* was neceſſary for initiating them that were deſirous to learn it is very probable, upon which account *Pythagoras* may be thought to have endured that rite, according to (*d*) *Clemens Alexandrinus* (and probably that opinion of many mentioned by (*e*) St. *Ambroſe*, making him a *natural Jew*, contrary to the general conſent of others who make him a *Tyrrhenian*, or of *Aſia*, might hence have had its original, whereas it is evident not onely from the former teſtimony of *Origen*, but alſo from (*f*) *Ariſtophanes* and (*g*) *Herodotus*, which later place is alſo quoted by (*h*) *Joſephus*, nay from the very inſtance of *Appion* himſelf, that notorious and bitter enemy to the *Jewes*, who is yet re-

ἀπόῤῥητον, ὃ δὲ οὐκ (ὡς ἔοικεν οὐδὲ πολλοὶ) ἐπίστανται ἱερομαθίαν τε καὶ τὴν διὰ συμβόλων διδασκαλίαν

(*d*) Strom. l. p. 221.

(*e*) Ep. 6. ad *Iren.*

(*e*) *in Rom.* c. II. & cont *Celſ.* L. I.

(*f*) *Acharnenſ.*

(*g*) *Euterpe* c. 36. 104.

(*h*) L. I. cont. *Appion.*

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ported by the ſame *Joſephus* to have dyed of it, that Circumciſion was afterwards derived to many other Nations, and particularly to the *Ægyptians* from whom *Celſus* thinks the *Jewes* to have borrowed it *apud Orig.* L. i.) and he could not legally have retired to his *Gentile* courſe of life, if he had been Circumciſed by the *Jewes*, it being onely adminiſtred by them to their *Proſelytes of Juſtice*, whoſe *recidivation* was counted as piacular as that of the *natural Jewes* themſelves; which by the way being appropriated in the Scriptures to the *Jewes* ſo as that the *un-circumciſed* and the *Gentiles* are uſed *ſynonymouſly*, yet being, before the travels of the *Philoſophers*, borrowed by other Nations, will give a ſtrong ſuſpicion of their conveying their *doctrines* together with their *ceremony of initiation*. This obſervation may indeed confirm the vulgar opinion concerning the *Phœnicians*, both becauſe it hence appears that they did not uſe *Circumciſion* anciently, nay ſeem to have abhorred

red it, which made themſelves abhorred by the *Jewes*, and therefore their receiving it afterwards ſeems to argue them better affected to the *Jewes*, from whom upon that account it ſeems probable that they received it (beſides that their good affection to the *Jewes* appears from the very friendly league of *David* and *Solomon* with *Hiram*, that I may not mention the marriage of *Ahab* with *Jezabel* the daughter of *Ithobalus*, and that uncircumciſion is never, that I remember objected to them in the *Scripture* after the time of *Saul*) ſo that together with that it is not improbable that they might receive other things to which they were leſs averſe, eſpecially if any credit may be given to the pretended *Sanchoniathon*. But for the *Ægyptians* and *Æthiopians*, I do not think it ſo eaſily proved that they received their Circumciſion from the *Jewes*. For Firſt, I know no ground of believing it an innovation among them, the Scripture it ſelf never upbraids them with *uncircumciſion*. And Se-

Secondly, the *Circumcision* it self was differently practiced among them from the customs of the *Jews*. It was not as with the *Jewes* administred the *eighth day*, nor as with the *Arabians* in imitation of *Ismael*, the *thirteenth year*, but to persons *fully adult*; such as was *Appion* when he dyed of it; nor to all persons of their nation or superstition, but onely to some eminently qualified persons that were fit to be initiated in their *mysteries*; not onely to *men*, nor indeed to any but such as I have already mentioned, but also to *women*, and that rather for a *natural cause* proper to the women of those Countreys, as *Physicians* conceive, than any matter of *Religion*, whatever is pretended at present to the contrary (for I look on the fable of *Maqueda* their pretended Queen of *Sheba's* institution of it related by *Zaga Zabo* in *Damianus a Goes* as not worthy to be taken notice of) so that at least in regard of them this argument for their deriving other things from the *Jewes* together with

with their *Circumcision* will not hold. Nor do I think the customes of the modern *Æthiopick Abyssens*, though they may indeed argue a *Judaizing* disposition in their first converters to *Christianity*, sufficient to argue any communication of theirs with the *Jewes* in the time of their *Paganisme*, which is the onely thing I am at present discoursing of. For the other way of expressing the mind of their Gods to them *articulately* by *voice*, as some of them seem to have been feigned purposely for their obscurity; so I believe you will find very many of them significant in other Tongues. And for this purpose I conceive it convenient that you were acquainted with the *Theory* of the ancient *Magick*; for, besides that the *ancient Philosophers* did by all means aim at the *neareſt* and *most familiar* conversation with their Gods, and that the name was not then, as it was after, counted *infamous*, and even after it was, they are strongly suspicious of their too good affections to it from the strange stories of

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Apollonius Tyaneus, *Prophyry*, and *Jamblichus*, and those [illegible] they so much speak of; many of the primitive hæreticks, who exactly insisted on their footsteps as their *Patriarchs*, as *Tertullian* calls them, did plainly practice it, as *Simon*, and *Menander*, and *Marcus*, and *Basilides*, and most of their names of their *Æones*, and some of their *sacred rites* mentioned in *Irenæus*, are merely *Magical*. And as the *true Religion* was by degrees perverted into *Idolatry*, so *Magick* in the bad sense seems to have been nothing but a further degeneration of *ancient Idolatry*. Onely the notion is clearer here than among the *Græcians*, that they being applyed onely to such whom they thought *properly Gods*: the several virtues of him that is *supreme*, or the influence of the *Stars*, or the *president Dæmons* (not to the *inanimated elements of nature*) or *canonized Heroes*; most of them are *exotical* (which is the reason of their strangeness in the *Greek*) nay in *Oriental Tongues* which have an affinity

ty with the *Ebrew*, and may therefore the more probably give light to the *Idolatry* of those Nations that are alluded to in the *Old Testament*; that these people were especially inquisitive in all Religions, for the names of their *most powerful Gods*, and so sometimes of the *true* as well as *false*; for thus I am apt to suspect those imitations of the *Tetragrammaton* to have been derived to the *Occidentals*; thus the name *Jovis* among the *Romanes*, which from *Suidas* and *Ennius* and *Lucius Ampelius*, and most ancient Authors, appears to have been the *Nominative case*, whence they derived their *Vejoves* and *Dejoves*, and, which brings it yet closer to my purpose, as I remember, *Varro* in St. *Augustine*, makes him worshipped by the *Jewes*. So Ἰαὼ and Ἰαὼ Ἰουὼ and Ἰαβέ, which you may see instanced and excellently discoursed of by Mr. *Nicholas Fuller* in Miscel. Sacr. L. ii. c. 6. and iv. c. 13. 14. which Author I shall recommend to your reading on vacant occasions, and the God Ἰαὼ is by (*i*) *Diodorus Si-*

(*i*) Bibliothec. I. I. Part. 2.

Siculus also said to have given the Law to *Moses*. And that these names were divulged by the *Magicians*, besides the words of *Origen* πρὸς Ἀρχῶν (produced out of a Greek MS. by the forementioned (*k*) Mr. *Fuller*, though now not extant, that I know of, nor by what appears after the diligent search of *Petrus* (*l*) *Daniel Huetius* the Author of the late collection of *Origen's* Greek Commentaries, nor any thing, as I remember, answering it in the Latine Translation of *Ruffinus*, who yet is not famed for rendring the Greek exactly, nor does himself pretend to it) confirming my conjecture; will be reasonable to believe: whether we consider that there is no plausible Author pretended for it, none of the *Philosophers*; or those wicked uses it was put to in the rites of *Bacchus* and *Apollo*, or that commendation given it by the *Devil* himself in the Oracle of *Apollo Clarius*, wherein he confesses, (*m*)

(*k*) L. IV. c. 13.

(*l*) Origenian.

(*m*) apud *Macrob.* Sat. L. I. c. 18.

——— ἀνακτὸς ἐστὶν ἡμῖν Ἰάω,

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(*n*) cont. *Celſ.* L. I. & L. iv. p. 183. 184.
(*o*) ib. L. I.
(*p*) Act. xix. 13.
(*q*) *De Myſter.*

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(*o*) ib. L. I.
(*p*) Act. xix. 13.
(*q*) *De Myſter.*

gyptiack, from whom, as I ſaid formerly, they borrowed very many of them, wherein though both the likeneſs of the Character, and the ſignification of many of their words, may be eaſily diſcernible; yet both in ſome, the Idiomes of the Tongues will make the difference more apparent, and where they do not, it would at leaſt concern you to know their convenience, for the Hiſtorical enquiry, whether among the others there was any thing proportionable? And poſſibly you will find ſome aſſiſtance this way for the underſtanding thoſe hard myſtical words uſed by the *Romans*, mentioned by (*r*) *Arnobius*, though ſeeing *Tages*, and the *Hetrurians* the reputed *Indigenæ*, were thought to be the Inventors of moſt of thoſe ſacred rites wherein they were uſed, I conceive the right knowledge beſt deducible from the ancient *Hetrurian* tongue before it was corrupted by thoſe numerous *Greek Colonyes* that overſpread afterwards a great part of *Italy*. And for this your beſt conjectures will be

(*r*) L. VII. *adv. Gent.*

be drawn from those obsolete old *Latine* words in *Ennius*, *Plautus*, *Festus*, *Varro* &c. and other later *Antiquaries* and *Grammarians*. And in this whole way of deriving unknown words to their primitive originals, you must allow many variations, either for want of answerable letters, or the ignorance of later transcribers, wherein, that you may not be irregular, it would concern you to be critically acquainted in both tongues, the *borrower*, and the *borrowed*, that by comparison of both you may conjecture what alterations were likely to happen. But besides this use of **Oneirocriticks** and **Hieroglyphicks** and the other *Pagan mystical* arts of concealment for understanding the hidden senses of their *Poets* and *Philosophers*, and their *publick Idolatries* I have observed another use made of them by some very learned persons, for explaining the *Prophetick* books of *Scripture*, which because it may seem something strange at the first sight, and is not cleared particularly by

thoſe *Ingenious Authors* that uſe it, and may withall be very appoſite for the uſe of a **Scholaſtical Divine**; it may be ſeaſonable on this occaſion to give ſome account of it: *Firſt*, therefore I ſuppoſe that God did intend that theſe *Propheſies* which were committed to *writing*, and enrolled in the *publick Canon* of the *Church*, ſhould be *underſtood* by the perſons concerned in them. For otherwiſe it could not properly be called a *Revelation*, if after the diſcovery things ſtill remained as intricate as formerly, and it is not credible that God ſhould publiſh Revelations onely to *exerciſe* and *puzzle* the induſtry of humane enquiries, or as an evidence of his own knowledge of things exceeding ours (though indeed that it ſelf cannot be known by us unleſs we be able to diſcern ſome ſenſe which otherwiſe could not have been known than by ſuch Propheſies) or to give occaſion to *Enthuſiaſts* and *cunningly deſigning perſons* to practice *ſeditions* and *innovations* under the pretence of *fulfilling*

filling Propheſies, without any poſſibility of *rational confutation* by the *Orthodox*, who, upon this ſuppoſal muſt be preſumed as ignorant of them as themſelves; and there is no prudent way of avoyding this *uſeleſneſs* and *dangerouſneſs* but by rendring them intelligible to the perſons concerned. And *Secondly*, the perſons concerned in theſe kinds of *Revelations*, cannot be the *Prophets themſelves* or any other *private perſons* of the ages wherein they were delivered, but the *Church in general* alſo in *future ages*. For as *Propheſie* in general is a *gratia gratis data*, and therefore as all others of that kind given *primarily* and *originally* for the *publick uſe* of the *Church*, ſo certainly ſuch of them as were committed to writing, and deſignedly propagated to *future ages*, muſt needs have been of a *general* and *permanent concernment*. And *Thirdly*, the Church concerned in thoſe *Propheſies*, cannot onely be thoſe Ages which were to ſurvive their accompliſhment, but alſo thoſe before;

and therefore it cannot be ſufficient to pretend, as many do, that theſe Propheſies ſhall then be *underſtood* when they are *fulfilled*, but it will be further requiſite to aſſert that they may be ſo before. For the onely *momentous reaſon*, that muſt be conceived concerning theſe, as well as other, Revelations, muſt be ſome duty which could not otherwiſe have been known, which muſt have been ſomething *antecedent*, for all *conſequent* duties of *patience* and *reſignation* are common to them with other *Providences*, and therefore may be known in an *ordinary way*. Now for *antecedent* duties, ſuch as ſeem to be intimated in the *Propheſies themſelves* where any are mentioned, nothing can ſuffice but an *antecedent information*. Beſides to what end can this *poſt-nate* knowledge ſerve? for ſatisfying *Chriſtians* of the *Divine preſcience* upon the *accompliſhment* of his *predictions*? This is *needleſs*; for they already profeſs themſelves to believe it. Is it therefore for the *conviction* of

Infidels? But neither can this be presumed on a *rational account*. For how can it be known that a *prediction* was fulfilled when it is not known what was *predicted*? or how can it be known what was predicted when the prediction is so expressed as to be capable of *many senses*, and no means are acknowledged possible for distinguishing the *equivocation*? Nay will not such a *design* of *ambiguity* seem to such a person suspicious of that *stratagem* of the *Delphick Oracles*, to preserve the reputation of a *Prophetick Spirit* by a provision beforehand for avoyding the danger of *discovery*? For indeed this kind of Prophesie will be so weak an argument for proving *Divine Inspiration*, as that indeed it may agree to any natural man of *ordinary prudence*. For in *publick affairs* (the subject of these Prophesies) which proceed more *regularly* and are less obnoxious to an interposition of *private liberty*, the *multitude* who are the causes of such evolutions generally following the

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complexion of their bodies, and therefore being as easily determined, and therefore, predicted from *natural causes* as such their *complexions*; it will not be *hard*, at least, very *probably*, to conjecture *future contingencies* from *present appearances* of their *natural causes*. And then by foretelling them in *ambiguous expressions* he may provide that if any of those senses, of which his words are capable, come to pass, that may be taken for the sense intended, so that a mistaking in all but one would not be likely to prejudice his credit. And at length if all should *fail*, yet a *refuge* would be reserved for the *superstitious reverencers* of his *Authority*, that themselves had rather failed of understanding his *true sense* than that had failed of *truth*; especially if among a multitude of attempts, but *one* hit in *one sense* (as it is hard even in a *Lottery* that any should alwayes miss, much more in matters capable of *prudential conjectures*) that *one* instance of *success* would upon those accounts more con-

confirm his credit than a *multitude* of *faileurs* would *diſparage* it; becauſe in point of *ſucceſs* they would be confident of their underſtanding him rightly, but in *miſcarriages* they would lay the *blame*, not on the *prediction*, but their own *miſunderſtandings*. Now ſeeing this way is ſo very eaſily pretended to by *Cheats* beyond any probable danger of diſcovery, it cannot to perſons not already *favourably affected* (who onely need *conviction*) prove any argument of a *Divine inſpiration*; and therefore will, even upon this account, be perfectly uſeleſs. Suppoſing therefore that it is neceſſary that theſe predictions be underſtood *before*, as well as *after*, that they are *fulfilled*; it will follow *Fourthly*, that where they were not *explained* by the *Prophets themſelves*, there they were intelligible by the uſe of *ordinary means*, ſuch as might, by the perſons to whom the Revelations were made, be *judged ordinary*. For that they ſhould be explained by *new Prophets* to be ſent on the particu-

ticular occaſion, there is no ground to believe; and if theſe Propheſies were ſo expreſſed as that they needed a *new Revelation* for *explaining* them, they muſt have been *uſeleſs*, and indeed could not have deſerved the name of *Revelations*, they ſtill tranſcending the uſe of *human means* as much as formerly. For if they had been revealed *formerly* what need had there been of a *new diſcovery*? and if this need be ſuppoſed it muſt plainly argue that the former *pretended Revelation* was not ſufficient for the information of mankind in the uſe of *ordinary means*, and that which is not ſo, cannot anſwer the *intrinſick ends* of a *Revelation*. This therefore being ſuppoſed that *old Revelations* are thus intelligible without *new ones*, it muſt needs follow that their explication muſt be derived from the uſe of *ordinary means*. And then for determining further what theſe *ordinary means* are that might have been judged ſuch by thoſe to whom theſe Revelations were made, I conſider

Fifthly,

Fifthly, that this whole indulgence of God in granting the Spirit of Propheſie was plainly accommodated to the *Heathen* practice of *Divination*. This might have been exemplyfied in ſeveral particulars. Thus firſt, the very practice of revealing *future contingencies*, eſpecially of *ordinary conſultations* concerning the affairs of *private* and *particular perſons*, cannot be ſuppoſed grounded on *reaſon*, (otherwiſe it would have been of *eternal uſe*, even now under the *Goſpel*) but a condeſcenſion to the *cuſtomes* and *expectations* of the perſons to whom they were communicated; and Secondly, that an *order* and *ſucceſſion* of *Prophets* was eſtabliſhed in *Analogy* to the *Heathen Diviners* is by a very ingenious perſon (*s*) proved from that famous paſſage of *Deut.* XVIII. 15. 18. to which purpoſe he alſo produces the concurrent Teſtimony of *Origen Cont. Celſ.* L. I. and Thirdly, that the ſenſe of the *Platoniſts* and other *Heathens*, concerning *Divine Inſpiration*, its *nature* and

(*s*) Dr. *Stillingfleet* Or. Sacr. L. II. c. iv. N. 1.

and *parts* and *different degrees*, and *diſtinction from Enthuſiaſm* does very much agree with the notions of the *Rabbins* concerning it, will appear to any that conſiders the Teſtimonies of both produced by Mr. *Smith* in his excellent Diſcourſe on this ſubject. Hence it will follow Sixthly, that as this Divination of which they were ſo eager, was originally *Heatheniſh*, ſo they were moſt inclinable to make uſe of thoſe means of underſtanding it to which they had been inured from the ſame principles of *Heatheniſm*, eſpecially where God had not otherwiſe either expreſly provided for it, or expreſly prohibited the means formerly uſed, and thoſe means, others failing, were moſt likely by them to be judged ordinary. And that *Oneirocriticks* were the proper means among the *Heathens* for explaining their *Divinatio per ſomnium* anſwering the *Jewiſh* degree of *Propheſie by Dreams*; and indeed the principal art of the *Harioli* and *conjectures* concerning *Viſions* as far as they held

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Analogy with those representations which were made to other less prepared persons in their sleep, will not need any proof. It might have been shewn how the principal Rules of the *Jewish Cabbala* [illegible] among the *Heathen* was a curious mystical kind of learning contrived for maintaining a conversation with their Gods, wherein they were imitated by the *Gnosticks*, so they were derived from the *Heathen Occult Philosophy*. And certainly it is most likely to have been some kind of expressing and explaining *Prophesies*, and some kinds of *learning* subservient thereunto, which was so solemnly studied by the *Jewish* candidates for *Prophesie* in their *Schools* and *Colledges*, and which made it so strange that persons wanting that preparation, such as *Saul* and *Amos*, should be by God honoured with it; besides that we find the punctual fulfilling of several predictions of the *Chaldæans* by virtue of their *Oneirocriticks* (those most eminent transactions of the conquests of *Cyrus* and the

the death of *Alexander* the great were thus foretold) plainly implying that God himself as he designed those *Dreams* to be *Divinatory*, so he observed the *Oneirocritical rules* in their signification; for it is not probable that revolutions managed by such special designs and signal interpositions of *Divine Providence* could have been foreknown or signified by the *Devil*, he being frequently put to his solemn shifts of *æquivocation* for concealment of his ignorance in affairs of *greater moral probability*, and consequently of *easier prediction*. And it cannot seem more strange that God should observe the Rules of *Oneirocriticks* and *Hieroglyphicks* in his *Responses* when made use of with a pious design by his own people, than that he should answer the *Heathens themselves* in their own practice. Thus he observed the sign proposed by the *Philistines* for discerning the true reason of their sufferings 1 Sam. vi. 2. 9. 12 and met *Balaam* in the use of his *enchantments* Numb. xxiii. 4. 16. and

nd revealed our *Saviours Nativity* o the *Magi* by the means of a *Star.* And particularly for *Oneirocriticks,* heir ſuitableneſs to this purpoſe will not be ſcrupled by them who admit the teſtimony of *Trogus Pompeius* (*t*) who aſcribes the firſt invention thereof to the *Patriarch Joſeph,* which will be very congruous to that prevailing opinion among the *Fathers* and many late *excellent Authors,* that all *Arts* were derived originally from the *Jewes.* Beſides *Daniel* who was ſo famous for expounding *Dreams,* though he was thought by the *Heathens* to do ſome things by the *Inſpiration of the Holy Gods* Dan. v. 11. yet had *Chaldæan education,* Chap. i. 4. and was a *great proficient* in it v. 17. and was accordingly included in the decree for *killing the Chaldæans* Dan. ii. 13. and was therefore after his *miraculous* interpretation of *Nebuchadnezars* dream, promoted to be *Maſter of the Magicians, Aſtrologers, Soothſayers and Chaldæans.* Dan. v. 11. and therefore certainly was thought

(*t*) *Somniorum primus intelligentiam condidit.* Trog ap. Juſtin. Hiſt. L. xxxvi.

thought in things not exceeding the power of the Art to have proceeded according to its preſcriptions; that is, in the *interpretation*, though not in the *diſcovery* of the dream it ſelf. And they as well as the *Jewes* being concerned in the *event* of his prediction muſt alſo have been ſo in the *underſtanding* of them. So alſo *Moſes* being expreſly affirmed *skilful in all the learning of the Ægyptians*, muſt therefore be preſumed ſkilful not onely in their *Hieroglyphicks*, for which they are ſo commonly famed, but alſo in *Oneirocriticks* to which they were alſo addicted as appears Gen. xli. 8. And methinks that challenge made in the *Revelation* (*u*) concerning the *name of the beaſt*, that *here is wiſedom*, and that *he that hath underſtanding* ſhould *exerciſe himſelf in counting the number thereof*, (as it ſeems plainly to allude to the *Cabaliſtical* way of finding out *names* by *numbers*, whereof we have among the Heathens a *precedent* in (*x*) *Martianus Capella* who thus fits the *names* of *Mer-*

(*u*) Rev. xiii. 18.

(*x*) L. ii.

Mercury and *Philology* to ſhew the congruity of their Marriage beſides very many more in the *Gneſticks* in *St. Irenæus*, ſo) ſeemes to imply that it was, though hardly, in the exercise of this Art, diſcoverable even by humane wiſedome. Certainly *St. Irenæus* underſtood him ſo when he attempted to unriddle him by finding out names, whoſe numeral letters, in the *Greek tongue* wherein the challenge had been made, might amount to ſuch a number. I do not, by all that has been ſaid, intend that all *Propheſies* are explicable by any *Rules of Art* or *ſuitable conjectures*. I know many of the *Heathen Oracles* themſelves were not. The Oracles expounded by *Themiſtocles*, *Curtius*, *Nebrus* &c, did not depend on *Art* but *luck*. My meaning is onely concerning the *Prophetick viſions*, and onely thoſe of them which are left *unexpounded by God himſelf*; for that theſe are to be preſumed ſufficiently intelligible in the uſe of *ordinary means*, may thence be conjectured, that ſeeing that, according to

the *Jewes*, this is made the *Characteristick distinction* betwixt *true Prophesie* and *Enthusiasme*, that though both of them (the *gradus Mosaicus* of *Prophesie* onely being excepted, which is *extraordinary*) do imply a *mixed influence* of the *Intellectual* and *Imaginative facultives*, yet that in *Enthusiasme* the *Imaginative* were predominant, but in *Prophesie* the *Intellectual*; whence also they further inferred that though *Enthusiasts* might have *Prophetick Instincts* as little understood by themselves as others, yet *true Prophets* perfectly understood their own condition, and made *prudential reflections*, and were inquisitive after the *sense*, and were therefore importunate with God for a further Revelation of what they understood not, and therefore what they did not enquire after, nor consequently was not upon such their solicitations revealed to them, was in all probability to be supposed already rightly understood by them *without Revelation*, and therefore in the use of *ordinary means*.

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Indeed it might ſo fall out that what was in the uſe of *ordinary means* intelligible might yet actually not be underſtood, and God might for that time be pleaſed that it ſhould not be ſo, eſpecially where no duty *antecedent* might be prejudiced by ſuch a concealment; yet is not ſo late an underſtanding of ſuch *Propheſies* grounded on *their obſcurity*, but that of the *event*, which when come to paſs will be found, without any *new Revelation*, exactly correſpondent. Beſides all this for the diſcovery of *Tradition* I think it would very much conduce to be converſant with the *Heathen Oracles*, eſpecially the(*) *Chaldæan* and *Magical*; for from them you will moſt probably underſtand their ſenſe, and from them the ancients, *Plato* and *Pythagoras*, ſeem to have borrowed their opinions, and *Porphyry* profeſſedly did gather from them a body of Philoſophy in his περὶ τῆς ἐκ λογίων φιλοσοφίας mentioned by St. *Auguſtine* and o-

(*) That theſe alſo are myſtically to be underſtood, we have the word of *Origen*: Ἄλλ' ἴσως (ſays he) περὶ Δίκτυον τοῦ σωτῆρος καὶ τῶν ἰχθύων δυνατὸν ἰδιώτῃ παρεὶς πιστεῦσαι περὶ οὗ ἐπὶ πλατὺ προβιβασθήσεται μὲν λογικῶς ὑπὸ τῶν παρ' αὐτοῖς λογίων, συμβολικῶς δὲ χωρίσας τὰ τῶν ἀνθρώπων ἀπὸ τῶν ἐπὶ τοῦ σωτῆρος λεγομένων. cont. Celſ. Lib. iv. p. 189.

And for your more clear and satisfactory proceeding in these enquiries, it would, it may be, be very available to know the common opinions that generally prevailed in the world upon the decaying of *Idolatry*, when the *Mysteries* began to be divulged, and the Philosophers themselves to speak more plainly, and by the former Prescriptions to examine how far they were intended by the Ancients, and from History, and the manner of their expressing it, from what Nation it is probable they derived them, and what means those Nations had either for preserving them from the beginning, or after of learning them from the *Jewes*, and alwayes presume that nearer the *Original* you shall find them more pure from after invected superadditions. This method many may think something strange, and I do confess I dare not warrant it all upon my own experience, and therefore I have not at all been decretory, and have withall insinuated my reasons, and I believe no candid

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Scholars will cenſure them without a tryal, and if upon examination they be found unſatisfactory, I here profeſs my ſelf very willing to be corrected by thoſe that are more experienced and judicious; and you ſhall find the main deſign of them to be the ſame with that of the learned Fathers for the firſt Centuries, onely with ſome additional directions for their further improvement. But I proceed.

X. The third particular then concerned the neceſſary Books, and general directions for their management, in purſuance of theſe Studies. And here firſt concerning that part of Divinity which is *purely rational*, I do not conceive it neceſſary for you to trouble your ſelf with variety of Authors, but with thoſe onely that are commended for their ingenious managing it, or who proceed on different Principles; and for the greateſt part of it you ſhall find it intermingled with *School-Divinity*, and therefore will not need any different Preſcriptions. For X.

School Divinity therefore, according to the Principles already laid down, for the *Teſtimonial* part on which it is grounded (and the ſame you may alſo underſtand of the *Canon Law*: for *Burchardus*, *Ivo*, and *Gratian*, are guilty too of relying on inconſiderable, and counterfeit, and corrupted Authorities, for the which in *Gratian* you may read the *Emendations* of the excellent *Antonius Auguſtinus*) I adviſed you after the Text of *Lombard*, to read the *Fathers* and *Councils*, for the uſe I told you formerly, but principally for the *Hiſtorical* diſcovery of *New Teſtament*-Tradition, eſpecially the earlieſt of them; thoſe that are *counterfeit* as well as what are *genuine*, if they be truly ancient. And your beſt order in reading them will be to begin with the *Apologeticks* againſt the *Heathens*; for theſe will advance your *Humanity ſtudies*, and will ſhew you their deſign in *Divinity*; and will be beſt intelligible by you as leaſt depending on Eccleſiaſtical learning, and are moſt accurately

ly penn'd as being designed against the *Græcian wisedom*, and the *secular Philosophy*. And the names of those pieces of this kind, according to their succession as near as I can ghess (for it were convenient that you read them continually and in order, both for your own memory (for the later usually transcribe the former) and for your better comparison of their *conveniences* and *differences* together; and possibly you may not know them) are these:

I. St. *Justine Martyr*, his *Paranetick*, *Apologies* I. and II. *De Monarchiâ* *Confutation of Aristotle*, if his.

II. *Athenagoras*, his *Legatio pro Christianis*, *De Resurrectione mortuorum*, an excellent rational piece.

III. *Tatianus*, his *Oratio ad Græcos.*

IV. *Theophilus Antiochenus*, *Ad Autolyc.* Lib. III. *Cle-*

V. *Clemens Alexandrinus*, his *Protreptick*, The greateſt part of his *Stromat*ᵉᶦˢ, wherein his main deſign ſeems to be to prove the principal tenets of *Chriſtianity* by the Teſtimonies of *Poets* and *Philoſophers*, though mingled with many excurſions againſt the *Gnoſticks* who ſeem to be the greateſt enemies of the *old Philoſophy*. This Author I would have you read attentively, both becauſe his ſtile is intricate, and he is full of quotations, which will otherwiſe be hardly remembred, & he is one of the moſt learned that managed that cauſe.

VI. *Tertullian*, his *Apologetick*, *Ad Nationes* Lib. II. *Ad Scapulam*, *De Idololatriâ*, *De Spectaculis*.

VII. *Minucius Fælix*,

lix, his *Octavius*.

VIII. St. *Cyprian*, his *De vanitate Idolorum*, part of which is out of *Minucius Fælix*, transcribed verbatim; *Ad Demetrianum*; *Ad Senatorem conversum*, either his or *Tertullian*'s in verse *De vit. Lapſ. Carm.*

IX. *Origen*, his *Cont. Celſum.* Lib. VIII.

X. *Arnobius*, his *Cont. Gent.* Lib. VII.

XI. *Lactantius*, his *Divin. Inſtitut.* L. VII. beſides that moſt of his other works tend that way.

XII. *Euſebius Cæſarienſis*, his excellent Collections *De Præparatione Evangelicâ*, *L. XV.* to be read with all diligence. *Contra Hieroclem.*

XIII. *Athanaſius M.* his *Contr. Gent: Ju-*

XIV. *Julius Firmicus Maternus* his *De Erroribus Profanarum Religionum.*

XV. St. *Gregory Nazian. L.* his *Steliteutic. in Julian.*

XVI. St. *Ambrose*, *Cont. Symmach.*

XVII. *Aur. Prudentius*, his *Contra Symmachum*, and several passages in his *Peristephan.* occur to this purpose.

XVIII. St. *Chrysostom*, his *Oratio adv. Gent.*

St. *Augustine* his *De Civitate Dei L. XXII.* an excellent work. XIX.

St. *Cyrill of Alexandria Cont. Julian. L. X.* XX.

Theodoret. Therapeutic. XXI.

A fair Edition of the *Apologists* has been promised from *Leiden*, but they have not, that I know of, performed it in any more than *Minucius Fælix* and *Arnobius*, & *Lactantius* with notes.

These

Theſe are all that I can at preſent remember, together with theſe two *Jewes*, *Joſephus cont. Appion.* and ſeveral pieces of *Philo*. The writers alſo of the ſæcular Hiſtory of the *Romanes* from the time of our Saviour, which may contribute much to the underſtanding them are *Suetonius*, *Tacitus*, and the writers of *Hiſtoria Auguſta* uſually bound together, *Herodian*, *Xiphiline*, *Dio Caſſius*, and afterwards *Ammianus Marcellinus*, and *Zoſimus*. For underſtanding their Eccleſiaſtical writings, and their full deſign, and how far what they ſay is to be taken for the ſenſe of the Church, it will concern you to know the condition of the writers: both how they were qualified for knowing it, and how affected for following it? what violence they uſed in their ſtile, and therefore what regular abatements were to be allowed? And really, I think, you ſhall find no doctrines firmly relyed on by them as the ſenſe of the *Church Catholick*, but ſuch as were oppoſed by ſome of the then extant

tant *Hæreticks*, as you may ſee in the account given of it, by *Origen* in his *Præface* to his περὶ Ἀρχῶν, and in *Pamphilus* his *Apology* for him, by (*y*) St. *Irenæus*, (*z*) *Tertullian* & *Alexander Alexandrinus* in his *Encyclical Epiſtle* againſt *Arius*, before its augmentation on occaſion of that *Hæreſie*, by St. *Cyril of Hieruſalem* alſo and St. *Epiphanius*, and *Ruffinus*. For this end therefore it will be requiſite to read firſt thoſe *Eccleſiaſtical Hiſtorians* that are ancient: *Euſebius* with the additions of *Ruffinus*, *Socrates*, *Sozomen*, *Theodoret*, *Evagrius*, and the Collections of *Theodorus Lector*, as you ſhall find them together bound in one *Græco-Latine* folio, or in the Tranſlations of *Caſſiodorus* and *Epiphanius Scholaris* in the *Tripartite Hiſtory*; but eſpecially take notice of *Euſebius*, both becauſe the reſt do not meddle with what he handles, but onely begin where he leaves of; and becauſe you ſhall find in him fragments of many ancient and excellent Fathers whoſe works are otherwiſe loſt; and be-

(*y*) *Adv. Hær.* L. I. c. 2.

(*z*) *De Præſcript.* c. 7. & *ad Praxeam* c. 1. & *de virginib. velland.* c. 1.

becauſe the Ages deſcribed by him are the moſt conſiderable in this affair. And then *Nicephorus Calliſtus*, who though himſelf otherwiſe late, and mingled with many counterfeits, and ſo of no conſiderable Authority alone, yet very likely had truer Copies of the Authors followed by him that are extant, and the aſſiſtance of ſome that are not. Then for underſtanding the *Arian* Controverſies, which were the principal that employed the Fourth Century, you may read *Gelaſius Cyzicenus*, and *Philoſtorgius* the *Arian* Epitomized by *Photius*, more largely than in his *Bibliotheca*, and publiſhed by *Gothofredus*. Theſe are the principal *Hiſtorians* for the firſt four Centuries and upwards within the time of the firſt general Councils, into which I would have you principally to enquire, this being the uttermoſt Period that is owned by the diſſenting Communions of *Chriſtendom* as the moſt æqual Arbitrator of their Controverſies. But the fulleſt account of this as alſo of what Authors

thors deliver concerning it, and a discussion of the *Historical Controversies*, and most of what can be desired in this kind you will find in the learned Cardinal *Baronius*. But for his mistakes, either through oversight or prejudice (for he is extremely addicted to the driving on the *Papal cause*) besides what *Casaubon* and *Bishop Mountague*, and others of both Parties have performed, you may read that useful and elaborate piece of the *Protestant Magdeburgenses*, though written before him, and examine both their quotations, and determine impartially as you shall judge reasonable. Next, for understanding the *Hæreses*, besides what you must be presumed to have met with in the *Historians*, they that handle them professedly are:

St. *Irenæus*, in his *first book.*
Tertullian, *Contra Valentinianos*, & in the *Appendix* to his *Præscriptions*, if it be his.
Epiphanius.
Philastrius.
St. *Augustine.*
Theodoret.

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Leontius Byzantinus in his *Schola. Theodorus Presbyter de Incarnatione*, and others.

After this the workes of the Fathers themselves that are genuine, and those that are not according to their true Antiquity; which that you may know and distinguish (besides those Ancients: *St. Hierom*, who transcribes most that he has from *Eusebius*, only translating him, and *Gennadius &c.*) I shall referr you to *Erasmus* and others in the *Editions* themselves, to *Possevine's Apparatus*, *Bellarmine de Scriptor. Eccles.* *Cocus*, *Rivet's Critica Sacra*, and *Gerhard*, which it were well that you had by you to consult upon occation as you are reading them. And what I have here advised you for the four first, after you have observed them, you will your self be able to improve farther in the later Centuryes. My design at present is only an *Introduction*. For the *Councills* (which I would advise you to read before their contemporary or later *Fathers*, both

both becauſe their Authority is greater, and will be neceſſary to underſtand the alluſions of particular Fathers to them in oppoſing the *Hæreticks* condemned by them, and what Fathers are moſt to be relyed on in what *Controverſies*; for that is not to be determined by their greater *perſonal learning*, but rather by their approbation in the Church as her chiefeſt Champions. Such were St. *Athanaſius* againſt the *Arians*, St. *Cyril* againſt the *Neſtorians*, St. *Auguſtine* againſt the *Pelagians* &c.) you may make uſe of the ſame Præſcriptions proportionably applyed, for knowing which are *counterfeit*, and which are *genuine*; which *Oecumenical*, and which onely *Provincial*: which are very fundamental enquiries to what muſt be grounded on them; for which you will find an account, for the *Papiſts*, in *Binius's Tomes*, who uſually borrowes what he has from *Baronius* and *Bellarmine*; and for the *Proteſtants*, from the aforeſaid *Centuriſts*, who through every Age beſtow a Chapter

ter on that purpoſe. The *greater Fathers* you will find by their names, but for thoſe that are *leſs voluminous*, you muſt have recourſe to the *Bibliothecæ*: both *Græco-Latine* and *Latine*, eſpecially in the *laſt Editions*, though you may find ſome in the firſt that were afterwards expunged out of the later by the *Popiſh party*. For the *Schoolmen*, I ſhould rather counſel you to read the prime Authors than the abettors of *Parties*, unleſs it be, when you have ſatisfied your ſelf of their ſenſe, for the cloſer proſecution of their arguments; for they are indeed very much improved by their *ingenious Commentators*. For *Aquinas*, you need hardly read any thing but his *Sums*, which you will find to contain the Sum of his *works* (which mount to that voluminouſneſs they have, very much by repetitions) as well as of *Divinity*, and that with this advantage, that theſe were his laſt and moſt præmeditate thoughts, ſeeing he dyed before he compleated them. Theſe you may read with *Cajetane*:

Then *Scotus on the Sentences* together with *Lychetus*; and for the *Nominaliſts Occham* and *Ariminenſis*, if you can get them; if not, *Biel*, who is more eaſily procurable. If you would read any more of the ancient Schoolmen, let them be ſuch as are not addicted to *Factions*, or thoſe that are *moderate*; ſuch are *Bonaventure*, *Durand*, *Gerſon*, *Almain*, *Aliaco* and *Cameracenſis*. For *Critical learning* you are to take notice of the *unuſual* or *ambiguous Phraſes* of Authors, and mark them on the margents of the books themſelves, if they be your own, and when you ſhall meet with any thing parallell, compare them together, and, if they be rarely obſerved, note them in *MSS.* prepared for that purpoſe. For the *Antiquities* of the *Old Teſtament*, and the *Jewiſh Cuſtomes* in the *New*, you may read the *Talmud*, the *Chaldee Paraphraſts*, the *Old Rabbins*, with *Joſephus* and *Philo*. For the *New Teſtament ſects*, the *Phariſees*, *Sadduces* and *Eſſenes*, beſides what you will meet in the Authors already

dy preſcribed and *Epiphanius*, who had himſelf been formerly a *Jew*, you may read the *Trihæreſes* of *Scaliger*, *Serarius*, and *Druſius*; and others upon *Baronius*'s *Apparatus*. But the *Praxis* of all matters of this nature is ſufficiently contained in thoſe late Editions of the *Polyglotta* and *Criticks*, that I need not trouble my ſelf to give you an *Inventory* of any more Authors, than what you will find quoted upon ſeveral occaſions. The knowledge of the old *Ægyptian Divinity* and *Tongue* you may have from *Herodotus*, *Plutarch de Iſid. & Oſiride*, and *Ariſtotle*, the *Prodromus*, *Oedipus* and *Theſaurus* of *Athanaſius Kircher*; the *Phœnician* from *Sanchoniathon* in *Euſebius de Præp. Evang.* from thoſe *Fragments* of *Pherecydes Syrius* in ancient Authors; for he is ſaid to have borrowed them hence by *Suidas*, though poſſibly with alterations of his own, and the works of *Porphyry* who was their Countryman; the *Chaldæan* from their *Magick Oracles* bound up with a collection of all the reſt of

what nature ſoever, with the *Greek Scholia* of *Pſellus* and *Pletho* by *Opſopæus*, and *Jamblichus de myſter. Ægyptior. & Chaldæor.* For the *Lives* and *Hiſtories* of the *ancient Poets* you may ſatisfie your ſelf from *Gerardus Johannes Voſſius de Poetis* and *Gregorius Giraldus* in his *Dialogues*, concerning the ſame ſubject. The *Lives* and *Opinions* of the *ancient Philoſophers* you may read in *Diogenes Laërtius*, *Plutarch. de Placitis*, the *Greek Lexicographers*, and very many other ancient Authors, particularly in what is remaining of *Porphyry*'s work on that Subject, his *Vita Pythagoræ* and of *Plotinus*, and very much of that *Eaſtern*, both *Babylonian* and *Indian* learning in the expeditions of *Apollonius Tyaneus* written by *Philoſtratus*, and the late Mr. *Stanley*; eſpecially for their Opinions you may conſult the excellent collection of *Stobæus*. And though all the three Sects of *Philoſophers*, both *Jonick*, *Italick* and *Eleatick*, ſeem originally to have been derived from the *Barbarians*,

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(as you may see learnedly discoursed by *Clemens* (z) *Alexandrinus*) and so would be beneficial to your design; yet I think there are hardly any professed works remaining of any of them but the *Pythagoræans* and the *Platonists*. For the former you may read the *golden verses* with *Hierocles*, and his *Symbols* with *Giraldus* on them, usually both bound together with *Hierocles*'s works, together with the late *Collection* of *Pythagoræan Authors* and *Fragments* at *Cambridg*, MDCLXX. For the later, you may have *Plato*'s works and doctrine cleared by *Marsilius Ficinus*, and others that have endeavoured to reconcile him to *Aristotle*. The *mystical senses* of the *Poets* (besides what you shall meet with commonly in the Ancients) you have explained by *Natalis Comes*, *Vossius de Idololatriâ*, and *Giraldus de Dijs Gentium*, and among the Ancients, by *Phurnutus* and *Palæphatus* professedly. Their *Oracles* I have already mentioned. For their *Oneirocriticks*, there are *Artemidorus* and

(z) Strom. I.

Achmedes alone, and *Aſtrampſychus* at the end of the forementioned *Edition* of the *Oracles*. For their *Hiſtorians* and *Geographers*, I refer you to *Bodinus* his *Methodus Hiſtoria*, at the end whereof he has a *Catalogue* of them, and an account of the times which they lived in, but above all to their late *Princes*: *Scaliger* and *Petavius* for the one, and *Ortelius* and *Bochartus* for the other. And this may ſerve for your initiation in theſe Studies, which is, at preſent, my uttermoſt deſign.

XI. XI. But the way for avoyding *confuſion* and *diſtraction* in ſuch a *variety* of them, which will belong to the Fourth particular of my propounded Method, will be to ſhew which of them are not neceſſary to be Studied at the ſame time, but in order; and for them which are ſo, what times diſtinctly are *moſt ſeaſonable*. For the former, you may, from what has been ſaid, perceive what Studies are requiſite for others, and therefore neceſſary to be firſt proſecuted; and beſides what

what are more neceſſary for your preſent uſes, and what may as yet be more conveniently omitted: onely it were well you would endeavour to overcome the *rudiments* of whatever you deſign as ſoon as you can, though they be not of *preſent uſe*, for you will find them more *tireſome* when you are *older*. Of theſe therefore it will be unneceſſary to ſpeak any more. That therefore, in thoſe that are at preſent to be followed, you may avoyd *diſtraction*, and yet looſe as little time as is poſſible: you may diſtinguiſh them into ſuch as are more *eaſily apprehended*, and entertained with more *preſent* and *ſenſible pleaſure*, and ſo leave a *more tenacious impreſſion* on the *memory*; and theſe you may apply your ſelf to immediately after your *recreations*, and afer a little reflection, you may proceed to thoſe that are more ſerious, and require a greater recollection: for ſuch I eſteem **Hiſtory** and **Geography**; for which I would have you begin with the *Ancients* in their

own tongues, with the *Annotations* of *noted Criticks*, who both may put you in mind, and ſatisfie you in difficulties which you had not otherwiſe expected, and refer you to Parallel places in other Authors, where you may find that which probably you may ſometimes be deſirous of, ſome things diſcuſſed more largely which in your preſent Author are more briefly intimated, which it will be very beneficial to read immediately whileſt the other things are more freſh in your memory; and when you are ſo far ſkilled in them, you ſhould have your *Paper Books* by you, to note, and compare, and exerciſe your own conjectures concerning what is *ſingular*, and worthy of *eſpecial obſervation*; or ſuch as will more *exerciſe* your *judgment*, and require a mind more *compoſed* and *ſerious*, and therefore afford leſs pleaſure in reading, and upon that account will require more meditation: for ſuch I intend **School-Divinity**, for which I think it were well you allotted

lotted your *morning-Studies* wholly, allowing onely ſome time *before Dinner* for *Meditation*; wherein alſo I would have you not onely exerciſe your *memory* in reflecting on what was produced by your Author, but alſo your *judgment*, in examining what means may be uſed for the determination of the whole *Controverſie*. And the ſame way you may take at *Night* which is another convenient time, in preparing materials for your *morning Theſis* according to the Præſcriptions already mentioned. The reſt of the *Afternoon* you may deſign for the *Apologies*, and your other *humane Studies*. And I think it very commendable if you would employ the *Praxis* of your *Grammatical Studies* for the underſtanding of the *Scriptures*, and therefore that you would with them, together with your *Devotions*, begin and conclude your *Morning* and *Evening Studies*, but ſo as that you may afterwards draw from them ſome moral and practical obſervations that may be of uſe for the or-

dering or examination of your behaviour for the whole day. And the same advantage you may get by reading the *Lessons* at *Publick Prayers* in your *Greek* or *Hebrew Bible*, and noting in the *Margent* with *Black-lead* the *unusual Idioms*, or *obscure passages* you may meet with, that so, if afterwards you remember, or find, any thing that may contribute to their explication in your other Studies, you may know whither to refer them. And thus, I think, I have gone through all the particulars of your present proposal: both *how to order your Studies to Divinity*, *what were most conducing to that end*, and *what first to be taken in hand*, as *briefly*, as was possible, conveniently, though, I confess, very much more *largely* than I had originally intended, and I must ingenuously acknowledge that, as I have already professed my self willing, so I am my self suspicious that it will be necessary, that I be corrected in some instances, wherein I cannot pretend to any considerable experience. I believe you

you may your ſelf eaſily gueſs what they are, for I cannot now ſtay to enumerate them particularly; and as I ſhould be willing my ſelf, ſo I ſhall adviſe you to conſult men whom you know to be ſkilled in each of them ſeverally (if you have any conveniency) before you practice them. But if in any of the reſt, wherein I am able, or in any of your particular Studies, you ſhall meet with any important difficulties, I hope you will uſe the Ingenuity of a Scholar in freely communicating them to

Your very affectionate
Friend and Servant,

H. D.